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Italian Reformation.

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On the Attempts that were made towards the Reformation of Religion in Italy in the Sixteenth Century.

IT has been disputed, between the followers of Luther and of Zwinglius, to which of those eminent persons ought to be ascribed the honour of originating the great work of the Reformation from Popery. In whatever way this controversy may be decided, it is not possible that the reputation of either of the illustrious individuals, whose credit is thought to be staked upon the issue of it, can be at all affected. The history of the proceedings of both, in their manly stand against spiritual usurpation and tyranny, is now well known; the value of their services, in their respective theatres of action, is properly understood, and their merits are rightly and fully appreciated by a grateful posterity. It is, however, due to each of them to bear in mind, that their labours in the cause of Christian truth and liberty commenced about the same period in different countries; that they were independent actors; and had at first, and for a considerable period, no knowledge of each other's designs and proceedings in respect to their common object. It follows, therefore, from these facts, that neither of them can substantiate a just claim to priority of service on the score of time, or pretend to the merit of having been the first to set the example to the other.

But whatever meed of praise may be awarded to Luther and to Zwinglius, there is good reason to question the right of either of them to be, in strict propriety, regarded as the father of the Reformation. Long antecedently to their day, men's minds had, in various countries of Europe, been drawn to the consideration of the Anti-Christian spirit of the Church of Rome, and of the licentiousness and profligacy of its rulers and ministers. To its religious tenets and worship, also, some persons had been led to

object. Individuals had, in some places, in their discourses and writings, animadverted upon what they deemed its false doctrines and superstitious rites: whilst others had associated, in considerable numbers, for the public celebration of the ordinances of religion upon principles which they deemed more accordant with Christian truth and evangelical simplicity.* The Roman Pontiffs had, in fact, been themselves, for several ages, gradually preparing the instruments which were to subvert their spiritual empire. Their insolence and their excesses had disgusted and alienated their best friends and warmest partizans, and had excited an universal desire for some change that should curb their ambition, effect the improvement of the religious orders, relieve from the bur-

* This statement is abundantly justified by what is detailed in the common compilations of Ecclesiastical History respecting those numerous and, in some instances, discordant sects which passed under the general name of Albigenses, and which so frequently exposed themselves to the thunderbolts of the Vatican. Their heretical opinions were publicly condemned so early as the year 1176 by a Council held at Albi, in the South of France. In 1179 they were cruelly persecuted by Pope Alexander; in the early part of the thirteenth century a crusade was proclaimed against them by Pope Innocent the Third, whose name contained the bitterest satire upon his character, at least in this instance; and about this period the infernal tribunal of the Inquisition was created with an express view to their extirpation. The result of these violent measures might have taught the Roman Pontiffs and their ministers, how inappropriate and unavailing are such instruments of conversion, as dungeons and torture, fire and gibbets, to act upon the reason of men who will think before they believe.

den of the Romish ritual those who disapproved of it, and leave men more at liberty in the choice, and in the outward profession and exercises of their religion. By the time that Luther and Zwinglius appeared in the field against the Roman power, there existed a very general, and, in some places, a very decided disposition to enter into their views of reform, and to aid their exertions to carry them into execution. This fact will sufficiently account for the kind of reception they experienced from those who were the first witnesses of their proceedings, as well as for the success, so far exceeding, probably, their own most sanguine expectations, which ultimately crowned their efforts in their honourable but arduous undertaking. For whilst their labours were, in some instances, needed to awaken the spirit of religious inquiry and independence in minds in which it had become torpid and inert under the chilling influence of a long and oppressive spiritual thralldom, it is perfectly evident that, in a great number of other cases, they had little more to do than to encourage its workings, and to direct and apply its energies, where it had already broken its slumbers, and burst forth in active life and vigour.

For some time the visible progress of the Reformation, so far as this was manifested by the open renunciation of the authority of the Roman Church, and the institution of a different form of religious worship and discipline, was restricted to Switzerland, and some districts of Germany. But though its public triumphs were limited to those places, its friends, in other parts of Europe, did not remain passive spectators of the great drama which was then acting. Occasional efforts were made in other quarters, at least by individuals, to break the Roman yoke. But, owing, perhaps, to the want of union and co-operation among those who were agreed in their views and object; owing, too, in all probability, to the want of an active and intrepid leader, like Luther or Zwinglius, to whom all could look with confidence; and, in some cases, owing, no doubt, to the determined opposition of the civil power, and the extreme vigilance of the agents of the Inquisition; their proceedings were

followed by no very extensive or lasting benefits to the common cause.

Whilst the doctrines and pretensions of the Church of Rome were thus freely canvassed and opposed in Germany and Switzerland, it was scarcely possible that in Italy, where men were placed within a nearer view, and under the more immediate influence of the system, its follies and excesses should have escaped notice and animadversion. Indeed, at a period long anterior to that which is at present under consideration, we meet with occasional memorials of individuals who had openly impugned the papal authority. Amongst these may be here mentioned Cecco d'Ascoli, who wrote a poem on the Nature of the Universe. Crescimbeni, the historian of the Vernacular Poetry of Italy, calls him *Astrologo del Duca di Calabria*, "the Astrologer of the Duke of Calabria." He says of him that he was the advocate or defender of emperors, of kings, and of the laws against the clergy and the pope: and states that he was burnt at Florence on the 16th of September, 1327, for "his wicked opinions." * Some other names might be here introduced of persons who are known to have borne a public testimony against the corruptions of the Roman Church; † and there can be no doubt that many more of a similar character

* L'Istoria della Volgar Poesia, scritta da Giovanni Mario de' Crescimbeni, 4to. 1698, p. 47, "Il quale per le sue malvage opinioni fu arso in Firenze," &c.

† Many of the Italian writers of the 13th and 14th centuries abound with animadversions, more or less direct and severe, upon the prevailing corruptions of religion, the licentiousness of the priesthood, and the pride and tyranny of the head of the church. Dante, who flourished towards the end of the 13th, and in the beginning of the 14th century, sometimes makes himself merry at the expense of the religious orders, in the situations he assigns them in the other world. Boccaccio, a writer of the generation immediately following, has employed his Decameron to convey his censures of the same body, many of the incidents of his tales being drawn from their corrupt practices. And Petrarch, who wrote only a few years later, is known to have occasionally directed his pen in the same way, and to have incurred the displeasure of his ecclesiastical

would have appeared in the history of this period, had not the extraordinary

superiors by the freedom of his animadversions.

The conspicuous part which was acted by Jerome Savonarola, towards the close of the 15th century, might seem to entitle him to be ranked among the early Italian Reformers. But there is much difficulty in forming any thing like a satisfactory opinion, concerning his character and pretensions, from the very contradictory accounts of his life, which have been drawn up by his friends and his enemies. By Catholics he was considered a turbulent fanatic, who pretended to divine communications and the spirit of prophecy, in order to delude the populace, and dispose them to aid his schemes of sedition against the Florentine government. Protestants, on the contrary, have regarded him as a pious Reformer, and honoured his memory as a martyr. Gabriel Naudé, in his *Apologie des grands hommes accusez de Magie*, (Bayle, art. Savonarola, note L,) enumerates the following Protestant testimonies in his favour: "Beza, Vigner, Cappel, du Plessis Mornai, and all the Lutherans of Germany, generally style Savonarola in their books, the faithful witness of the truth, the forerunner of the Evangelical Reformation, the scourge of the great Babylon, the sworn enemy of the Roman Antichrist; and to conclude, in one word, with Jessenius a Jessen, the Luther of Italy; and I am surprised they do not call him the John Huss of that country, since they both were put to death in the same manner, were both Heresiarchs, and are both marked with great letters in the Register and Journal of their Martyrs, as appears from the following verses, which they placed under his picture:—

'En Monachus solers; rerum scrutator acutus,

Martyrio ornatus, Savonarola pius.

"Behold the laborious monk, the acute inquirer into things, the pious Savonarola, who was honoured with martyrdom."

Savonarola was, no doubt, in one respect, "the scourge of the great Babylon, and the sworn enemy of the Roman Antichrist;" since, in direct defiance of the Pope's commands, he publicly preached against the doctrines of Popery, and the pretensions of the Roman clergy. But he continued in communion with that Church which he so vehemently denounced as Antichristian, and wore his monkish habit to the last. The circumstances which led to his death are curious. In the fervour of the disputes which his

vigilance and caution of the agents of the ecclesiastical authorities led them to consign every writing, which could transmit to posterity the names and opinions of such persons, to the same fires that terminated the lives and consumed the bodies of the authors. That numerous individuals, in Italy, distinguished alike by their stations, their talents and their acquirements, viewed with approbation what was transacting on the other side of the Alps, in the early part of the 16th century, is well known. Some of these acted upon their convictions, and in public discourses, and by their writings, advocated the principles of the Swiss or the Saxon Reformers. But, in the end, they found all their efforts to be unavailing as to any permanent practical good. and those of them who were fortunate enough to escape the ministers of the Inquisition, sought their personal security in flight and exile.

Among the earliest attempts to introduce the Reformation into Italy, must be placed those which were made at Naples, about the year 1535. The merit of being the original mover in these proceedings seems to be justly due to John Valdesius, or Valdesso,*

doctrines had created, a friar of his convent offered to prove their truth, by submitting, in company with any of his adversaries, to the ordeal of fire, not doubting that he should, by an evident miracle, come out of it uninjured. The challenge was accepted by a Franciscan monk. But Savonarola's champion refusing to enter the fire without being permitted to carry with him the host, or consecrated wafer,—a proposal which was deemed sacrilegious and profane,—the populace became incensed, seized Savonarola, and conveyed him to prison. He was afterwards put to the torture, and being condemned to death, was, conformably to his sentence, strangled and burnt at Florence on the 23d of May, 1498.

* Antonio Caraccioli, (Collectanea Historica de Vita Pauli IV. Colon. 1612, 4to. p. 239,) assigns a somewhat earlier origin to the attempt at Reformation at Naples; ascribing it to the arrival in that city of a body of German soldiers, who had been engaged in the siege of Rome. In other respects his account agrees with the statement given in the text. "*Hæretici homines*," he writes, "*regiam urbem Neapolim, à Petro ipso, Aposto-*

a Spanish civilian, who had been for some time attached to the Court of Charles the Fifth, having acted in the capacity of private Secretary to that monarch, and received from him, as a testimony of his approbation and esteem, the honour of knighthood. In his travels into Germany in the emperor's suite, it is conjectured that he became acquainted with some of the heads of the Reformation, and imbibed their opinions. After quitting Germany, he fixed his residence at Naples, with the view of passing there the remainder of his days in the retirement of private life. Here he devoted his leisure to the prosecution of his religious inquiries, and employed himself in dispensing to others, the light which he had received into his own mind. It appears that in a short period he succeeded in gaining over a considerable number of converts to his new principles; and as the station he had occupied at court led him to mix principally in the first circles, his proselytes were chiefly from this class, and included several individuals of the highest rank and distinction in the place. The persons who had thus become his disciples he is stated to have formed into a society; by which we are, probably, to understand that they occasionally met together for the amicable discussion of religious subjects. For there is no evidence of

their having organized themselves into a distinct church for religious worship, or withdrawn themselves from the service of the mass.

A most important accession was made to this little band of Reformers by the conversion of the celebrated Peter Martyr Vermilius, who was afterwards professor of divinity in the University of Oxford. Martyr was a native of Florence, where he was born in the year 1500. At the age of sixteen, he became, unknown to his friends, a monk of the order of St. Augustine, and at the time now under consideration held the office of Principal of the College of St. Peter's at the Altar at Naples. Valdesso had carried with him from Germany some of the works of Luther, Bucer and Zwinglius; these he submitted to the inspection and perusal of Martyr, who yielded to the force of their reasonings, and embraced the principles which they advocated. After Martyr had joined himself to Valdesso's society, he took an active and prominent part in its deliberations; and, indeed, from this period, as may well be supposed from his superior learning and talents, he became the real head and leader of the party. Sometimes he employed himself in reading lectures on particular portions of the New Testament, which he interpreted in a sense that was at variance with the doctrines of the Church of Rome. Strangers, or persons who were not considered as belonging to the society, were freely admitted to these lectures; and, on some occasions, the reader had to reckon among his auditors many of the nobility, and some of the bishops of the place. On one occasion of this kind, in lecturing on the 13th and 14th verses of the third chapter of the first Epistle to the Corinthians, wherein the apostle speaks of men's works being to be tried by fire, having combatted the application of the passage by the Church of Rome to the doctrine of purgatory, some of his zealous Catholic hearers took the alarm, and reported their suspicions of his heresy to the public authorities. He was immediately interdicted from proceeding with his lectures; but he turned a deaf ear to the order, and appealed against it to the Court of Rome, where, through the interest of some powerful friends, he carried his cause

lorum Principe fidei documentis institutum, Lutheriana labe inficere studuerunt. Nam primò, Germani equites ad duo mille, et sex millia peditum, qui post direptam Romam eò convolaverant, ut Lauthrecum obsidentem repellerent, impii dogmatis, quod Luthero propinante imbibebant, multa et nefaria exempla passim ediderunt. His postea aliò amandatis, unus Joannes Valdesius Hispanus, qui anno 1535 Neapolim venit, longè majorem mentium stragem dedit, quam multa illa Hæreticorum militum millia. Hic enim literis tinctus, iis, quæ ad comparandam eruditi opinionem satis vulgo essent, placido aspectu, quique innocentiam præ se ferret, comitate, suavitateque sermonis, teterrimam impietatem, incredibili vaframento occultabat. Itaque brevi ad se traxit multos, his artibus illectos, deceptosque. In his duo fuere, ceteris omnibus insigniores, et digno corvo ova, Bernardinus Ochinus et Petrus Martyr Vermilius, ambo hæreticorum postea Antesignani."

against his accusers. Martyr did not remain at Naples long after this event, the climate, it is alleged, not agreeing with his constitution. Having obtained the appointment of prior of a monastery at Lucca, in Tuscany, he removed his residence to that city.* Although Martyr had been active in disseminating the doctrines of the Reformation at Naples, it appears, from his acceptance of this promotion, that he had not wholly withdrawn himself from the communion of the Church of Rome; and we shall see hereafter, that he held an appointment under it for some time longer.

Previously to Martyr's departure from Naples, Bernardinus Ochinus, a capuchin friar, who was deemed the most eloquent preacher of his age, arrived in that city on a preaching mission. Having become acquainted with Martyr and Valdesso, and perused some of the writings of the Reformers which they had placed in his hands, he was led to give up some of his old opinions, and to adopt some of the new tenets, especially in respect to justification. It does not appear, however, that he made, at this period, any open avowal of the change of his sentiments, beyond the circle of his new friends, or took any decisive part in promoting the infant cause.

The proceedings of Valdesso and his associates, owing, probably, to the notoriety they had acquired through the prosecution which was instituted against Martyr, attracted the particular attention, and excited the determined hostility, of the civil magistrate. The Viceroy, Don Pedro di Toledo, issued a severe edict against heretical books; and some of the writings of Erasmus and Melancthon were ordered to be publicly burnt. He suppressed, also, several academies which had been formed for the advancement of learning, under a suspicion that they were subserving the cause of the Reformers. Not satisfied with these violent measures, he next attempted to introduce the Inquisition into Naples, and for this purpose applied, it is said by the

Emperor's orders, to the Pope to despatch some of its deputies to that city. In this unpopular measure he was strenuously opposed by the people at large. They broke out into open revolt, and the most serious consequences might have ensued had not hostilities been terminated by a conciliatory arrangement, and the abandonment of the design.*

The measures resorted to by the Viceroy Toledo appear to have answered their purpose, in dispersing Valdesso's society, and suppressing the Reformation in the Neapolitan territory. Most of those who had joined themselves to the Reformers, when the season of danger came, made their peace and obtained their pardon, by a public recantation.† Some, however, adhered to their principles, and when they could no longer act upon their convictions in their native land, went into voluntary exile to Germany or to Switzerland. This was the noble conduct of two confessors among this little society, who are entitled to honourable mention. The first was Isabella Manricha,‡ a lady of a distin-

* Mosheim, IV. 387, with the translator's note.

† Among the principal of those who apostatized to the Church of Rome, after taking an active part with the Reformers, was Laurentius Romanus, a Sicilian, who first taught the doctrines of Zwinglius at Caserta, in the Neapolitan territories, and afterwards employed himself in disseminating the tenets of the Reformed at Naples. Being prosecuted for his heresy, he went to Rome, where he made his recantation, and was sentenced to make a public abjuration, and submit to various other penances. "A Rome—il fit," says Giannone, "la confession de ses erreurs, et lui (au Cardinal Théatin) découvrit, qu'il avoit dans Naples et dans le Royaume, plusieurs disciples, entre lesquels étoient des personnes du premier rang, et plusieurs dames titrées, qui apprenoient les Belles Lettres. Il fut condamné à faire une abjuration publique dans les Eglises Cathédrales de Naples et de Caserte, et de là reconduit à Rome, pour y subir d'autres pénitences." Gerdes, ut supra, p. 79.

‡ Bernard Ochino dedicated to this illustrious lady his "*Disputa intorno alla presenza del Corpo di Giesu Christo nel Sacramento della Cena.*" The following passage, with which he begins his dedication, will shew the high esteem in

* Bock Hist. Antitrinit. Vol. I. pp. 315, et seq.; Gerdes Specimen Italiæ Reformatae, pp. 75, et seq.; Melchior Adam in Vita Petri Martyris, 8vo. pp. 30 et 31.

guished family at Naples; and the other was Galeazzo Caraccioli, Marquis of Vico, a young and accomplished nobleman, who relinquished his title and his estates, and retired to Geneva, where he became the chief pillar of the Italian Church established in that city.*

(To be continued.)

Brighton,

December 20, 1821.

SIR,

IF credit is due to the published and unpublished reports of the moral results of M. Fellenberg's Agricultural School, and of that which makes a part of Mr. Owen's establishment at New Lanark, the doctrine of hereditary depravity must be dismissed by all who think facts a better authority than speculations; and every interpretation of revelation erroneous, which makes it speak a language contradicted by human experience. This is one, but not the only reason which makes those philanthropic establishments objects of most interesting inquiry. If they accomplish all, or in-

which he held her character: "Havendo gia a dare in luce molti sermoni, non gli dedicai ad alcuno particolare: imperocche l'intento mio era che fusseno letti da tutti, e specialmente da quelli, i quali erano per cavarne maggior frutto, siccome sono gli eletti di Dio: ma hora perche voglio dedicarui questi sermoni della Cena del Signore, e debito mio il mostrare, perche. Nessuno potra giustamente dire che io sia mendace, o adulatore se defalcando molto di quello che io sento di vostra signoria parcamente, e con sobrieta, laudero non voi, ma i doni e le gratie, le quali inverita vi ha concesse Dio, per pura sua bonta e gratia. Quelli che in Italia vi hanno conosciuta, sanno qual sia stata la vostra sapienza, prudenza, e honesta, quanto siate stata d'animo generoso e heroico, e quanto habbate illustrati i vostri con lo splendore delle vostre virtu," &c. &c. pp. 3, 4.

* The prescribed limits of this essay will not admit of detailed biographical notices of the Italian confessors, whom it may be proper to mention in the course of it. Should the Editor of the Repository deem such notices acceptable to his readers, the writer will hereafter furnish him with a supplementary paper or two, comprising brief memoirs of some of the principal persons who distinguished themselves among the Italian Reformers.

deed much less than all that has been stated on evidence apparently unexceptionable, while they afford a sufficient refutation of the orthodox faith, they also point out an effectual and certain way of producing moral excellence, and diffusing religious knowledge with a rapidity, and to an extent, which has hitherto been thought impracticable. I would not be understood to wish that establishments like these should be formed with a particular view to the objects of any religious sect, or be applied as powerful instruments of giving greater impression and currency to any set of religious opinions. On the contrary, a grand advantage which they appear to offer is, that of taking religious instruction, and Christian profession out of the exclusive and prevailing influence of any one Christian sect, established or not established by law. Every friend of truth and of mankind must wish, that if large collections of young persons and children can be placed in circumstances more conducive to moral improvement and Christian knowledge than have hitherto existed, no time should be lost and no exertion spared in effecting so great a purpose. As children of every class are now taught and trained, the chances are great against the introduction of just views of God and of man, of duty and of happiness, into the young mind. Prejudices and errors of various kinds are a part, and that part the most inalienable, of their present inheritance; and it is in vain to hope for any sufficient remedy from the present provisions of either public or private education. In public schools the formation of moral character appears to be no part of the design; and in private establishments and domestic education it is highly improbable that the mind should not be exposed to influences, which pervert in different ways the moral and intellectual powers that ought only to be developed. Only experiment can shew that in co-operative societies, formed on Mr. Owen's principles and plans, with such deviations or additions as experience may suggest, the means would be provided of excluding particular prejudices and hurtful influences, and leading on the rising generation, step by step, in the paths of knowledge and of goodness. Let it, however, be supposed, that at

a very tender age the great elementary truths of religion, and none but these, shall be explained to them; that with the progress of years when they have been prepared to consider evidence, the facts of the Christian history shall be laid before them, and every assistance given to them in estimating the authority and interpreting the contents of the books of the Old and New Testament.

In the mean time, habits will have been formed under the inspection and training of proper persons, who never lose sight of them, (for on this circumstance the success of the whole plan chiefly depends,) and who, while they inculcate Christian maxims and rules of conduct, accustom them to the habitual application of the great precepts of Christian morality in all their amusements and mutual intercourse, as well as in the hours of business, and in the presence of their teachers. In the mental training, the principle which should direct the whole process will be, that the knowledge of facts lead on opinions, and that the opinions which they are taught to receive as first principles of knowledge, be such only as are easily resolved into the constituent facts. The different branches of instrumental learning, comprehending ancient and modern languages, the elements of pure science, and, as shall be judged expedient or proved useful, agricultural, mechanical and ornamental arts, will variously accompany the mental and moral discipline; and thus a broad and sure basis will be laid for every degree of intellectual attainment and moral excellency. All this appears in speculation to be very practicable in a well-instituted plan of public education, of which a part only, and that perhaps not the most valuable part, is to be accomplished either in the present domestic education, or in the public or private schools which now exist. It is here then that reform, religious, moral, political, ought to begin; and they will prove themselves the greatest benefactors of mankind, who shall be able to shew by facts, that they have laid the foundation of it in a reformed education. Time may shew whether the names of Fellenberg and Owen are to stand first on this honourable list. If, however, the title shall be happily established

by the results of present experiments, of one thing we may, I trust, be confident—that there will not be wanting numbers, who, conceding to them the praise of discovery and projection, will rejoice to co-operate according to their means by pecuniary aids or personal exertions in carrying on so great a work. It is not possible to imagine an object more worthy or more likely to kindle the most active zeal of every enlightened philanthropist, let it only be made to appear a practicable one. If the condition of society is ever to be greatly improved, great improvements and great changes in the general education of mankind must precede and prepare it. Mr. Owen has well remarked, in an Address delivered to the inhabitants of New Lanark on the opening of the institution, that “the minds of children are now impressed with false notions of themselves and of mankind; and instead of being conducted into the plain path leading to health and to happiness, the utmost pains are taken to compel them to pursue an opposite direction, in which they can attain only inconsistency and error:” “That it must be evident to common observers, that though children may be expeditiously taught by either Dr. Bell’s or Mr. Lancaster’s system, to read, write, account and sew, yet they may, at the same time, acquire the worst habits, and have their minds rendered irrational for life:” “That reading and writing are merely instruments by which knowledge, either true or false,” (truth or error,) “may be imparted; and when given to children are of little comparative value, unless they are also taught how to make a proper use of them:” “That the manner of giving instruction is one thing, the matter or instruction itself another; and no two objects can be more distinct. The worst manner may be applied to give the best instruction; or the best manner to give the worst instruction.”

May I be allowed to request, Sir, that any of your correspondents in the North, would communicate, through the medium of your valuable Repository, whatever useful and interesting information they may possess respecting that branch of Mr. Owen’s establishment which is employed in the education of children. I would solicit this favour from your correspondents

at Leeds in particular, because several inhabitants of that town have enabled themselves to give certain information on the subject. It is stated in the ninth Number of the *Economist*, "that a deputation was appointed by the township of Leeds, 1819, to visit Mr. Owen's establishment at New Lanark, and there to examine into the practical results; that this deputation consisted of Mr. Cawood, a gentleman who then filled the office of Churchwarden; Mr. Oastler, an aged and benevolent character, and a principal leader among the resident Methodists at Leeds; and Mr. Baines, the proprietor of the Leeds Mercury, who is a member of a congregation of Dissenters called Independents; that one of these gentlemen was known, if any thing, to be rather unfavourable to the system he was appointed to examine, and neither of the two others had any bias in its favour; and that, of different political principles and various religious persuasions, they were well qualified from their previous habits and pursuits to take a cool and impartial view of the establishment, and to form an accurate judgment upon its merits: that they returned from the examination to Leeds, full of admiration of scenes of which they had been unable to form any previous conception, and especially of the system of training and educating the children, and the happy effects which arose from it." The *Economist* adds, "I have had the pleasure of reading Mr. Cawood's private journal, and I do not remember having been ever more deeply affected than by the delight with which that gentleman suffers the feelings of a benevolent heart to run over, as it were, in expressions of affectionate love and admiration of the children, and of blessings on their innocent and endearing deportment."

It is also stated, in the same Number, "that the Translator of the two published reports of Mr. Fellenberg's institution at Hofwyl, visited it in the summer of 1819, and observed, that the conduct, morals and behaviour of each new pupil were almost immediately brought to the standard of those previously trained to the rules, habits and intentions of Mr. Fellenberg. In the seminary for the rich there were about 100 pupils of several nations, among whom were princes and

noblemen of various ranks; all of whom, as well as their teachers, were actuated by one common desire of improvement and anxiety to realize the expectations of their director, whom they loved and revered. He proceeded always upon the important principle, that the pleasure of doing well, if it has been enjoyed by the young mind, will be found a stimulus sufficiently strong to excite to great and continued exertion; and that a child so brought up will always prefer doing well to doing ill."

If these several reports are, in the main, statements of facts, they are facts which point to sacred duties and blessed effects; and it can no longer be a question, in what way man can do the greatest good to man. In anticipating the use that may and that must sooner or later be made of them, and its bright results, we seem to have escaped from a dark and chilling clime, till reminded, that even now a dense cloud of prejudice and illiberality hangs over us, beneath which bigotry or selfishness would still be seen, binding up every mind of man in the trammels of established creeds, and, to make the work sure, placing every infant mind under the absolute controul of the clergy.

JOHN MORELL.

Exeter,

November 9, 1821.

SIR,

IT has happened to the Sacred Scriptures, in some instances, to be interpreted in a different manner from any other writings, by straining the sense of strong expressions to a greater height and a more universal extent than they were intended to imply. This observation is suggested by considering the passage, quoted by the Apostle Paul, Rom. iii. 10, 11, 12, with great propriety to his subject, from Psal. xiv. 1, 2, 3. In this passage the Psalmist speaks of the Jews, among whom, he says, "There is none that doeth good. God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God. Every one of them is gone back, they are altogether become filthy, there is none that doeth good, no not one."

However true and just the description is, as to the times and persons of whom it is given, yet, I presume, it

could not be intended as a description of the character of all mankind at *any* time or under *any* dispensation. The manner in which some of these characters is expressed, "there is none righteous, no not one, there is none that understandeth and seeketh after God," is at first view so general, that persons who have adopted the worst opinion of human nature, and would represent it in its most depraved state, may from hence take occasion to say, that this is absolutely asserted to the full extent of the words, which are universal and without restriction.

But before such an opinion of the whole human race, by nature, can be justly deduced from such a passage of Scripture, it should be considered, whether such general expressions are not frequently found among all writers in a relaxed sense. Such there certainly are, which we understand accordingly, without any difficulty. Is it not then possible this may be the case, nay, will it not be found the probable sense of this very passage? The Psalmist does not speak of human nature itself, or of all mankind as naturally corrupt and utterly indisposed to all good, and continually inclined to evil; but of the habits of wickedness which men had contracted by their own evil-doings. This is not to be understood of every man then living, as if there were none righteous, no not a single individual. For in the very Psalm from which these passages are taken, in which David, in such strong colours, describes the wickedness of some, he, at the same time, speaks of the good and virtuous who were then in the nation, in opposition to these vicious persons. "There were they" (the workers of iniquity) "in great fear; for God is in the generation of the righteous." Here the righteous are opposed to the wicked, which shews that there were men at that time, and in that nation, to whom the latter character did not belong.

The next part of the description, "There is none that understandeth, that seeketh after God," in the same manner does not imply any more than that there were but, comparatively, few that did so. It cannot be supposed a universal character of all men, without exception, in all ages. The Divine Being having revealed himself to the Jews, that revelation, as well as the

works of God, certainly engaged some of them to seek after God and understand his will. Many also among the Gentiles were not without their inquiries after the Supreme Cause and Superintending Power of the universe. And although they were not so successful in their researches into the nature and perfections of the Divine Being, as to attain a true understanding and just conceptions of God and the glory due unto his name, but idolatry and superstition in all their forms grew to their greatest excess, and universally prevailed, yet it appears from the writings of their greatest and best men, that God was the subject of their serious and diligent inquiries; and some of them had so far understood the subject as to speak of the Divine existence and character in the most just and sublime manner. And, which is to their great honour, men of the most illustrious genius and in the highest civil stations in Greece and Rome, when they retired from the forum to their beautiful villas, employed their time in rational and ingenious conversations upon this topic; upon the nature, works and providence of God; the laws of nature; the duty, destination and hope of man; and the like important inquiries.

The next part of the sentence, "They are all gone out of the way, they are together become unprofitable," being not such absolute characters of evil as the other, need not be taken notice of; but what follows is of the same exclusive nature of all degrees of good as the two first. Now this expression, "There is none that doeth good, no not one," is not, I apprehend, intended to set forth the nature of man as utterly averse to all good, and destitute of all principle and disposition to do good in any instance, nor to assert that not one single person among the race of men doeth good. The Scriptures allow and suppose that there are men who do good, who perform acts of kindness and beneficence, of virtue and goodness, and that from good principles and dispositions. And experience will testify that it cannot be said universally, "there is none that doeth good, no not one."

The truth, therefore, appears to be, that this character, as well as the former, is not levelled at human na-

ture in general as its portrait, nor at the Jewish nation in the series of their history, nor at the Gentile world, though aliens from the commonwealth of Israel. And though the accounts, deplorable as they are, might be truly given concerning many of the Jewish and Gentile nations, and even of Christian nations too, yet never without some particular exceptions. And, indeed, when, in any age of the world, such universal characters of vice are drawn by the sacred writers, or by any writers, they generally refer not to all living, but to a certain great number of profane persons appearing openly in such times and places.

The very drawing of such characters implies a very great sense of the infamy of them in the breast of him who draws them, who is, at least, supposed himself to be an exception; and not only an exception, but, by the detestation he expresses of this monstrous depravation, to be a real example of the contrary virtues.

In the account the Apostle Paul has given of the vices of the Heathens, in the first chapter, no one can suppose that he meant to charge every man under the light of nature, with all that black catalogue of heinous sins; or that there were not in his esteem, instances of persons among them innocent of every one of them, and even commendable for all the contrary virtues. And in producing these characters of Jews from Jewish writers, he, doubtless, (I cannot doubt it myself,) intended the same exceptions.

All that I have endeavoured at, is to represent what appears to me the genuine sense and extent of such descriptions as these in Scripture, that to whomsoever they may be truly applied, (as, alas! they are too often just to far greater numbers at all times than charity and virtue would wish,) yet they are not to be taken for the genuine and natural portrait of human nature, and the universal character of all men, even in very corrupt times and nations.

To found general doctrines concerning human nature, the work of God, from such descriptions of the character of the great multitude of vicious persons, is injurious to the Divine Being who formed us, the source of gloomy thoughts which terrify many

good and virtuous minds, and is deviating from the true meaning and scope of the sacred writers. In general the estimation and judgment of the characters of all particular persons are in the hands of God, who will impute to no man any evil but what he is truly guilty of; who sees, distinctly, the various degrees of virtue and vice which are in every mind and life, and who will not depreciate or overlook the least good that is cultivated and practised by any of his rational creatures.

It is repugnant to the feelings of every well-disposed mind, to form the most shocking ideas of the character of its nature. The honour of *that* should be consulted for the honour of its great Author; and though it be found stained with great impurity, yet, let it ever be held a sacred truth, that its depravation is wilful, and arises not from the necessity and impulse of its divine formation, but from the voluntary abuse and perversion of its faculties.

JAMES MANNING.

SIR, *Bristol, Nov. 1, 1821.*

I WAS long of opinion that the book of *Job* was written by Moses; the arguments of many former writers appeared to me almost conclusive upon that head. I have been lately reconsidering the subject, and think there are many strong reasons to support the conclusion, that it was not produced earlier than the *Babylonish captivity*. One of the chief of these is, the *machinery* which is employed as an introduction to the whole. By the most judicious interpreters, this is admitted to be allegorical; the allegory, however, must be derived from the notions entertained by the writer, or the age in which the events are supposed to have taken place, upon such subjects. Now it appears to me, that if Moses had been either the writer or the compiler of this purely *theistical* and *Unitarian* poem, and had known, or believed in the existence of such a powerful agent of evil as Satan is here represented to be, he would certainly have introduced him, by *name*, in the account he has given us of the introduction of sin into the world: this would, surely, have been more intelligible than putting language into the mouth of an animal who never had the power of

speech. What Moses meant, we have no means of knowing but from the language he has used; and it is certain that he has not given the slightest intimation that the tempter was some superior being concealed under the form of a serpent. The term *Satan* is a mere Hebrew word, and signifies an adversary, an enemy, or accuser: the *first* time it occurs in the Bible is 1 Chron. xxi. 1, where he is said to tempt David to number the people; the *second* and *third* times are in the book of Job; the *fourth* time is Psalm cix. 6, where the enemies of that prince are represented as saying, "*Set thou a wicked man over him, and let Satan*" (an adversary) "*stand at his right hand.*" The only remaining places in which this word occurs in the Old Testament are in the first and second verses of the third chapter of the prophecy of Zechariah. The late period in which this word was used among the Jews, is an argument against the book of Job being written by Moses; and, in connexion with the manner in which it occurs in the prophecy of Zechariah, which was delivered after the return of the Jews to their own land, a presumptive argument that the said book was not written *before* the Babylonish captivity, and as it made a part of Ezra's *canon*, the most probable supposition is, that it was produced during that period.

It is, however, very possible, that the *introductory* and *concluding* chapters may have been added by some writer, soon after the return from the Babylonish captivity, or during its continuance; and that all the rest of this venerable poem may be as old, or even older than the age of Moses. I am not sufficiently acquainted with the writings of learned Jews to know if any of them have adopted this opinion. If you should insert these brief thoughts in your valuable work, perhaps some of your correspondents will endeavour to throw some light upon the subject,—should that be the case it will be very acceptable to

E. BUTCHER.

SIR,
ALTHOUGH I think with your correspondent S., (XVI. 596—599,) that such questions as those of Liberty and Necessity are not very

proper for a popular work, I am inclined, with your permission, to suggest a mode of defending the freedom of human agency, which, if not conclusive, is perhaps not wholly absurd. I think it may be admitted, that the doctrine of Necessity should not be affirmed, except its truth could be made absolutely certain; because it will hardly be denied, that bad consequences *may* be the result of its admission. It is plainly contrary to the received opinions of mankind, and to those opinions which, I think, have been the basis of the belief of all mankind in a future state. The dissolution of the body of a man was as obvious to the senses of all men in all ages, as it is to us now; and there could appear to be no sensible difference between such a dissolution and that of the body of any other animal. How came it then, that an universal belief pervaded all nations, ages, tongues and people, that for man, and man only, there would be a future state? Only, I think, because *man* was supposed to be the master of his own actions, and that his conduct, whether good or bad, was the result of avoidable determinations. Now, the belief of all mankind, *concerning subjects of their own consciousness*, is surely entitled to most weighty consideration. It is in vain to compare this opinion to that of men concerning the rising, setting and motion of the sun, since that notion applies not to consciousness, and is a similar error to that of a man who thinks the trees move when he is sailing down a river. If it should hereafter be discovered that food does not nourish men, I shall then think that a parallel case is found; for men have always believed that food nourishes them; and when they are found to have erred in this, I will admit that they may have erred in their notions of liberty, of which they have ever thought themselves conscious. Having made these remarks, I proceed to state the way in which I think the freedom of human agency may be defended, always bearing in mind, that I think it reasonable, on such a question, to demand that probabilities, on this side, should be met only with *certainities* on the other side, from the consideration of possible consequences.

Reason is conversant only with

facts, and without facts she can do nothing. In her purest and most conclusive exercise, on mathematical truth, facts are her *sine quâ non*. With the liberty of human agency, therefore, reason has nothing to do previously to the establishment of the facts of the case. Whence do we collect evidence of the existence of this liberty? Only by consciousness. If, therefore, it exist, it is a mere fact, in the establishment or overthrow of which reason has nothing to do. Othello's occupation is gone. As to the evidence of this freedom, *as a fact*, to each individual his own consciousness is the first and best evidence, and then the testimony of others, as to *their* consciousness. Look at this testimony. Is it not nearly universal? The feeling of remorse in men, in all ages, is conclusive. We do not feel remorse because we catch a cold or a fever, though such as are fond of life may feel sorrow on such an occasion; but who does not know that remorse and sorrow are two very different feelings? It is of the essence of remorse that he who feels it thinks that a different determination, concerning certain actions, was in his power; and I think every one who reflects upon the nature of remorse must admit this. Dr. Priestley seems to admit that even Necessarians, from former association, feel remorse, but suggests, that a pure Necessarian, acting up to his principles, would feel none; but all his remarks shew, that, even in his opinion, no speculations *can destroy* the feeling of remorse. So strong and so universal is the consciousness of freedom!

I am well aware of the subtle argument of Jonathan Edwards, that every present volition must either be determined by the existing motives, or by a previous volition; going back in an indissoluble chain of connexion to the first volition. But until we know something more of the human mind, this cannot be admitted to be a demonstration. For why should any volition be *determined* by motives? The mind in determining is not destitute of consideration; but that motives *determine* it, and not its own agency in the survey of many considerations, ought to be *proved*. I reject the term *motives*, as applied to the considerations under the survey of the human

mind. Motive is something that moves; and to apply it to the considerations in the view of the human mind in action, is to take the very matter in dispute for granted. The imagination immediately plays tricks with the word, and converts the *motive* into the *agent*. In point of fact, does not this argument of Mr. Edwards' (far the most powerful assertor of Necessity) take for granted, that we are able to analyze all the operations of the human mind? If it do, I think it is not entitled to our confidence; and he thought it demonstration, as he entitled the chapter containing it, the *impossibility* of Free Will. Now it is evident that this assertion implies no less than that *we know* that it is impossible for God to create a free agent. Do we, indeed, *know* this?

Now nothing seems more clear to me than this, that it has been the belief of the freedom of human actions, that has laid the foundation of the belief of a future state in every age and country; and that this belief alone preserves the expectation of such a state amongst mankind. I say this with the highest respect for the characters and talents of such as are advocates for the opposite doctrine, and leave the reasoning to the judgment of the reader.

HOMO.

P. S. I do not perceive that the Edinburgh definition of Cause and Effect, as quoted in your last Number, [XVI. 700,] by Dr. Morell, at all affects the subject in dispute; it is, besides, rather a definition of the manner how we obtain the evidence of the existence of Cause and Effect, than of what constitutes Cause and Effect. The dispute about what we call Liberty and Necessity is not at all a merely verbal dispute; but one concerning a most momentous distinction. If the conduct of man be the *certain* result of his bodily and mental constitution and circumstances, of which he is not the author, the doctrine of Philosophical Necessity is true; if otherwise, it is false. Is this a mere verbal question? I confess, I can conceive of no question that was ever agitated by man, less entitled to the character of a play upon words than this is.

Cursory Remarks on the Island Borneo, made during a Residence of nearly Three Years thereon; and during Voyages made to different Places on it, and the neighbouring Islands.

[Referred to in Unitarian Fund Report, 1821. See Vol. XVI. p. 740.]

EXTENT and geographical situation.—From Tanjong Salatan, S. E. pt. lat. $4^{\circ} 11'$ South; to Tanjong Sampan-Mangis, N. pt. lat. $7^{\circ} 20'$ North; being in diameter, N. and S., 691 miles.

From Point Kanecoongan, in lon. $119^{\circ} 10'$ East; to Tanjong Apee, in lon. $108^{\circ} 40'$ East; being in diameter, East and West, 580 miles.

General appearance.—Two chains of mountains, the highest of which are granitic, beginning in the S. E. and S. W. corners of the island, and running generally parallel to the coast, though at a considerable distance, and leaving an alluvial border, containing plains of great extent, and moderately elevated and undulating lands between it and the sea. The Eastern chain is of regular appearance and moderate elevation, increasing as you proceed to the northward; the Western chain begins in insulated hills, chiefly of the table appearance, though some few of a conical shape are to be seen amongst it, and it increases in height and regularity of appearance on proceeding to the northward, where the two chains approximate to each other, in an arched form, leaving the vast mountain on the north coast, called Keeney-Baloo, as it were the key of the arch, or rather semi-circle. This mountain is visible at upwards of 100 miles' distance in clear weather, having myself seen it appearing of considerable height at 95 miles' distance. A little to the southward of this mountain, the great river takes its rise, of which the river of Banjer Massin is the second branch in magnitude; that called the Great Dyac River being of sufficient depth at its entrance, and for upwards of 150 miles inland, to admit ships of any size or burthen. This great river, on reaching the level lands, divides into three large branches, of which are what is called the River of Banjer Massin and that of the Great and Little Dyacs. This noble river, affording access to the interior of

this vast island, is navigable for large boats, nearly 500 miles from its mouth; and were the country ever to become populous and civilized, its importance would be enhanced accordingly. Besides this principal river there are numerous others falling into the sea all round its coasts; some of which, as the river of Pontiana on the S. W., and Borneo Proper on the N. W. coasts, both, and particularly the last, are much larger than the Thames. Some of the mountains on the N. W. coast are volcanic, but not of a violent description, and earthquakes are rarely felt, and never commit devastation in the manner frequently effected in Java by them. Both hills and valleys are fully wooded, except where spotted by human cultivation. The vegetable productions are numerous and important, though the scantiness of the population renders them, as it were, useless to that population themselves, and also to their neighbours. Among the valuable timber trees are the following: teak, mahogany, manchineel, iron wood, ebony, lignum-vitæ, blackwood, greenheart, camphor, cedar, sassafras, biliary, a wood nearly incorruptible in any possible situation, and resisting the attacks of the teredo-navalis, or sea worm, for many years. Many dye and medicinal woods also are to be found in abundance; and the botanical productions of the country will amply reward those who shall be enabled to explore its treasures. The staple article of vegetable produce for exportation, is pepper, and after it are camphor, rattans, canes, frankincense, lignum, aloes, the excellent red dye, known in commerce by the name of dragon's-blood, and which is manufactured by boiling the seed-nuts of a peculiar species of rattan or cane. Sugar cane is large and plentiful, but only reared for the purpose of eating, or rather sucking, in its raw state by the natives. Sago is manufactured by them, but to little extent, although the palm abounds: an extensive and valuable pearl-fishery, existing on the north coast, would be of immense advantage, if the pirates were not to harass and capture the fishermen. Bees' wax is an article of considerable export to China and Bengal. The edible bird's nest is found in considerable quantities in the caverns of the mountains, and is very

valuable in the Chinese market. Coffee has been lately introduced, and will amply repay its cultivation; indigo also would become very important under a free and enlightened system of government. All the numerous varieties of fruit, produced in the islands of the Archipelago, are common to Borneo. The mangustin and pomegranate appear, however, to be superior to the same fruit elsewhere. The rivers and coasts abound with fish of many different sorts, most of which are extremely good. The alligator and crocodile are numerous in the rivers, but are very little feared by the natives, and, indeed, may be said to be very harmless. Although the neighbouring islands of Java and Sumatra have the tiger in abundance, yet Borneo is perfectly exempt from wild beasts, of any dangerous kinds: a small species of bear is found in it, and the rhinoceros exists in the interior. Deer are very numerous, being seen in herds of many thousands. Wild swine are also extremely numerous: and wild buffaloes, and almost every species of the monkey, from the orang-ootan to the smallest species known. Snakes of many kinds exist, but not in very great quantity, and few are of a venomous species. The double-headed snake, I have seen a pretty large specimen of, but whether it be a *lusus nature* or otherwise, I am not able to say with any degree of certainty. Gold is generally distributed through the whole extent of the country, and the mining for it affords employment to little short of 100,000 Chinese emigrants, who are constantly coming from and returning to China with their gains. The natives confine their searches after this precious metal to the sands of the rivers in the dry season. The import of Bornean gold into Calcutta has been for some years (previous to the Dutch restoration to the controul of the Malayan Archipelago) upwards of £50,000 annually. The annual produce of the island is probably upwards of £500,000, the chief part of which goes to China. Copper has lately been found, and is now wrought in the western parts of the island. Iron ore, of most excellent quality, is abundant, and though but partially wrought by the ignorant natives, it would, in the hands of Europeans, suffice to supply all the Archi-

pelago. Pit coal is in great abundance, and so near the surface as to be exposed to the air to a great extent in several places. Asphaltum or earth oil, which forms so valuable an article of produce in Pegu, is here in abundance, but quite neglected. Platina is found among the gold, but thrown away by the natives. Though many other valuable mineral productions doubtless exist, yet as being unknown to the natives, I shall close the list with the diamond, which is found in various parts of the country, chiefly in that of the Aborigines, in considerable abundance, and of different sizes and water. One of the largest diamonds in the world, weighing 367 carats, is in the possession of the petty Malay Prince of Luceadana.

The population of Borneo consists of Aborigines, under the names of Pani, Dyac, Ngaju, Idaan, Buguet, &c., possessing the whole interior of the country, and south and north-eastern coasts. The Pani are the most ferocious, devouring the slain, and sometimes some or all of the prisoners after a battle. The Dyac is a step further advanced, or rather less degraded, in intelligence and civilization, and having had considerable acquaintance with them, I can speak of their habits with a greater degree of certainty than those of any of the others. The Buguet, or Bukit, are timid, and inhabit (as their name implies) the secluded glens of the mountains, and on the appearance of strangers abandon their huts and hide themselves in the caverns. Salt is exchanged with some of them in the most inaccessible places of the country, for from one half to the whole of its weight in gold.

The coasts are mostly inhabited by Malayan, Javanese and Chinese colonists; the two former under independent princes, generally of Arabic, missionary, trader, or pirate extraction. Pontiana, on the west coast of the island, and now one of the most flourishing, was formed early in the last century by an Arab pirate, with the crews of his fleet. Banjar Massin was founded by an expatriated Javan prince about five centuries ago, and is the most civilized and populous state on the island, after Borneo Proper, which is chiefly Chinese, though the prince be nominally a Malay. The Abori-

gines are rather under than over the middle stature, and very active whenever an object is presented to their minds adequate to stimulate exertion. Their complexion is copper-colour, but many of their women approach to a tawny-white. Much diversity of feature is found among them, from the aqueline and Roman to the flat and Tartarian, though the latter predominates. Their religious ceremonies consist in praying to a species of kite; (the same bird which is held in veneration by the Hindoos;) they believe it to be the carrier of their prayers to the spiritual beings whom they suppose to superintend the weather and the affairs of men. They judge of the responses by the mode and direction of flight used by the bird when next seen; and by such indications they are guided, and undertake or defer journeys, expeditions, &c., accordingly. At the death of a notable person they sacrifice, by beheading, one or more of his slaves or prisoners, for the purpose of providing him with attendants in the other world, believing that the good and great (according to their ideas of those qualities) are waited on in the next world by the wicked and the slaves. At the marriage of distinguished individuals, a human head must be brought by the bridegroom to the bride at the door of her house; she receives it into her lap, and carrying it into the house, she has it put into a cage and affixed over the door-way. A buffalo and pig are, however, substituted in both these rites in many instances. The heads for this purpose are mostly obtained in the following manner:—A number of the comrades of the bridegroom, sufficient to constitute a strong boat's crew, associate with him, and go to the mouths of the rivers, &c., inhabited by the Mussulmen, and there hiding themselves among the mangrove woods, they watch for travellers or fishermen, whom, when they espy in parties not strong enough to resist them, they dart out on, and spearing the people, instantly decapitate them and retreat with all expedition to their own country. Probably, the injuries committed by them on each other occasioned the introduction of these bloody customs, and the villainous proceedings of the Mussulmen towards them contribute to keep it up. It is

known and acknowledged by the Mussulmen Malays of Banjar Massin, that several of their princes have crusaded, or rather crescented, against the Aborigines, for the purpose of forcibly circumcising and converting them, though not hitherto with much success. The Aborigines appear to be a mild, intelligent race, and I therefore believe that such practices would easily fall before the religion of universal brotherly love. They have feasts at the beginning and end of seed-time and harvest, when they intoxicate themselves with palm wine, having mixtures of inebriating substances infused in it. Polygamy is barely suffered among them, and of course is rather rare and is not reckoned honourable. Their women enjoy considerable liberty, and are not kept in such a wretched state as is usually found to be their lot among savages. They have some confused notions of a Supreme Being, but they generally consider him as being too great to take cognizance of their ordinary actions. However, hardly any two of them agree in their tenets on this point. On asking them, How do you believe or suppose this visible world to have been first formed or produced, and continually held up as you see? They answer, How can we tell? We know nothing about it, but we would be glad to know. They have no letters, and tradition is quite faint, puerile and uncertain among them. The Malays and Javanese are Mussulmen, but little bigoted however, and extremely ignorant, even of the Koran. Little difficulty would be found in establishing the Christian religion among both classes, if its professors practised its morality, and preached only its genuine, simple and unadulterated doctrines. The Trinitarian-Antichristian religion, which arrogates to itself alone the sacred name of Christian, will most assuredly never succeed in converting Mussulmen of any nation to its absurd tenets. Solitary individuals of an unusually mystic or benevolent turn, may here and there embrace its deformity for the sake of its beauties; but those are and will always be too few to be of any moment as to a general change. An intelligent native with whom I had some conversation on this subject, was surprised to learn that there were any Christians who asserted the proper

unity of God, and thereupon observed, that since we were agreed as to the Divine object of reverence, the only difference which existed was the question, Whether Jesus Christ was the last of the prophets, the finisher of the dispensations of God to man, or merely the forerunner of Mahomet? To which I assented; and observed, that we could only come at the solution of that question by comparing their respective doctrines with the attributes of the One Universal Father of all; and that it could never be reconciled to unbounded love to all his works, that he should authorize one man to destroy another for his (God's) sake, he being abundantly able to do that himself in an instant, and by so doing avoid the evil which must be produced by authorizing man to do that for him, the execution of which must make the world a hell, and mankind devils incarnate. This reasoning appeared to startle him, and he acknowledged that it deserved consideration. I never had an opportunity of seeing him again. Several others whom I had now and then a few words with on these subjects, generally declined entering into an argument on it, assigning their reason to be, that the first question was not whether Mahomet or Jesus was the prophet of God, but whether it was lawful to worship one God, or three or more; and they looked on my assertion that I believed in one only, as a mere bait to draw them into argument, and so declined it. Upon the whole, I apprehend Borneo offers a very favourable appearance for the planting of the Christian religion, which has not yet been preached in its land under any form, except some traditionary efforts of the early Portuguese may be reckoned an exception. A missionary would probably be most useful and successful among the Aborigines; he should on his arrival among them, profess to be come among them merely for the purpose of teaching them the use of letters and the arts of life, both of which they are now anxious to acquire. They would soon inquire about religion, when I would propose that he should merely tell them what was believed, or thought to be respectively the systems held by the Mahometans and Christians, without, however, at first mentioning the names of the dif-

ferent religions, and I am fully convinced that they would embrace Christianity ere they knew its name; and when once it was established in a few villages, it would rapidly spread over the country, with happiness and civilization in its train. Their present state relative to political government, has in it the rudiments of that best form which mankind have yet devised, or at least hitherto put into execution. Their villages and districts are all independent of each other, and the oldest men of the village select the chief, who frequently is so selected from the same family successively; but that forms no hereditary claim, personal abilities alone deciding the choice. These chiefs lead the warriors to battle, and exercise authority, or rather execute the law or rather custom, according to the decisions of the old men afore-mentioned. They are, in fact, such as the Highland chieftains were, previous to their contamination with the Gothic institutions of feudalism which were established among their neighbours; possessing power of life and death by the general consent of the heads of families, and not claiming any individual right over the persons, lands or property of the tribe or district, his duty being to have a proper division made, and every thing executed for the general good. On occasions of quarrels with their neighbours, they form associations of villages more or less numerous according to the nature of the attack by the enemy, or to the power of persuasion possessed by those who are more immediately attacked; and a principal object with the Mussulmen has been to prevent such associations, which would resist their persevering encroachments, or, perhaps, overwhelm them entirely.

[To be concluded in the next Number.]

Birmingham,
Dec. 21, 1821.

SIR,
THE Committee for superintending the Sunday-evening Lecture in the room belonging to the Sunday-schools of the Old Meeting-house in this town, request your insertion of the following sketch of the origin of their institution. They think it not improbable that some of your readers may be placed in similar circum-

stances, to whom it may suggest a plan of mutual improvement, and who may not be disinclined to make use of the experience of a society already existing, in carrying their views into effect.

A Sunday-evening Lecture had been delivered at the Old Meeting-house during the time that the Rev. Stephen Weaver Browne was minister of the congregation: when, upon his removal to Monkwell Street, London, the Lecture was suspended, a number of the young men connected with the Old and New Meeting congregations and schools, feeling that it had been attended with important religious advantages, formed a plan to continue a Sunday-evening Service until the regular Lecture in the Old Meeting-house should be resumed. The use of the large room belonging to the Old Meeting Sunday-schools having been cheerfully granted, an evening service was immediately commenced. The service, selected from the most approved liturgies and sermons, is read by one of the members of the committee, or by some friend invited by the committee to officiate; the sermon, which any member may select for his appointed evening, being submitted to the approbation of the Committee. This regulation, however, of course cannot take effect when any minister is invited to preach, and the society has already had the gratification of engaging the services of its own ministers, who have thus given their sanction to the institution. That its plan is more generally approved, the Committee are happy to infer from the increasing numbers of those who attend the service—the room, which is calculated to hold upwards of 300 persons, having been on some late evenings even inconveniently filled. The use of the room having been granted to the society, the expenses attending the service will be trifling, and a subscription of one shilling per quarter it is estimated will be adequate to the whole. A library for the use of the members has been established; and the Committee beg to add, that they shall feel grateful for any copies of Sermons that may from time to time be published, not only as forming an addition to their library, but as affording an inference that their object

and plan is approved by those who publicly support the cause of virtue and religion.

GEORGE TYNDALL,
Secretary.

Edinburgh,

SIR,

Nov. 7, 1821.

IN a note to Southey's *Life of Wesley*, is the following information as to the tenets held in the latter part of his life, by William Law, the excellent author of the "*Serious Call*." "The opinions which Law entertained in the latter part of his life were these: That all the attributes of the Almighty are only modifications of his love, and that when in Scripture his wrath, vengeance, &c., are spoken of, such expressions are only used in condescension to human weakness, by way of adapting the subject of the mysterious workings of God's providence to human capacities. He held, therefore, that God punishes no one. All evil, according to his creed, originates either from matter or from the free will of man; and if there be suffering, it is not that God wills it, but that he permits it for the sake of a greater overbalance of good, that could not otherwise possibly be produced, as the necessary consequence of an inert instrument like matter, and the imperfection of creatures less pure than himself. Upon his system all beings will finally be happy. He utterly rejects the doctrine of the atonement, and ridicules the idea that the offended justice of the one perfect Supreme Being required any satisfaction. He alleges that Paul, when he speaks of redemption, says, God was in Christ reconciling the world to himself. Now he adds, had the Almighty required an atonement, the converse of this proposition would have been the truth, and the phrase would have been, reconciling himself to the world." From this note it is probable that Law was an Universalist, and approaching to Unitarianism. This is a name of which any class of Christians may justly be proud, and a man's last sentiments should be regarded as his most mature ones, except there be reason for believing that his faculties have been impaired by age. The first sentence of the above strongly resembles an expression of Rev. Philip Holland, that

instead of saying God is just, wise and good, it would be better to say, God is justly and wisely good, which more nearly coincides with the declaration of the Apostle, God is love.

T. C. H.

Clifton,
Oct. 16, 1821.

SIR,
IN the discharge of a very painful part of the duties of the ministry, I have often been led to lament the want of a work particularly adapted to be put into the hands of Unitarian Christians under the various seasons of affliction. The four following Letters are a humble attempt to supply this want, and should they be thought likely to be acceptable to your readers, may probably be followed by two or three more on similar subjects. I trust no apology will be needed to those to whom *some* of them were addressed, for my endeavouring to render them more extensively useful.

That your work may continue to be *consolatory* as well as instructive to a large class of readers, is the earnest wish of

GEORGE KENRICK.

The Unitarian Mourner comforted.

LETTER I.

A Letter to a Friend, on the Death of his Son at the Age of Twenty.

MY DEAR SIR,

To express my sympathy with you in your late very severe loss, and to contribute towards the restoration of your health and spirits, so anxiously wished for by your friends, are my inducements in taking up my pen to address you.

It is the peculiar excellence of our religion, that it is calculated to afford comfort to the mourner; and it has always appeared to me to evince the truth and value of our peculiar views of it, that they embrace all the common sources of alleviation to our griefs, and represent some of them in a light peculiarly interesting and influential. To have lost a son at so short a warning and at a period of life when a parent begins to see, in nearer prospect, the future usefulness and respectability of his offspring, is indeed a heavy stroke.

But permit me to remind you, that, considering the amiable disposition and upright conduct of your son, and with your views of the free and unpurchased "grace of God which bringeth salvation," you can scarcely entertain a doubt, that the change will for him be greatly for the better. A parent who considered a high state of religious *feeling* which can be attained by few, and the application of the blood of Christ, through the influence of the Spirit, to the conscience of each individual, as essential requisites for acceptance with God, must be distressed with perpetual anxiety for the salvation of his child while living, and must have the utmost difficulty in persuading himself that it is well with him when he is removed. But looking to the goodness of the fruit as a proof of the excellence of the tree, and regarding religious conduct as evincing the existence of religious principle, nothing can deprive you of the hope to which the heart clings in the hour of sorrow, that he who is taken from you for a short time will be re-united to you under happier circumstances, where no second separation need be dreaded. Although one has been employed only for a short time in the vineyard, and the other has borne the burthen and heat of the day, yet both may hope to obtain the same glorious reward.

Many serious persons lay great stress upon death-bed repentance and faith, and the dying testimony of the Christian to the excellence of religion. But opportunity for these is seldom afforded. And in what better way can the Christian express his sense of the value of religion, than by the *living* testimony which he affords in the conformity of his conduct to its dictates? The best of us must be sensible of numerous imperfections in his conduct, and can claim nothing on the ground of merit at the hands of an impartial Judge; but it is not necessary to ascribe perfection to our departed friends, in order to entertain the assured hope of their being mercifully received at the throne of grace.

The heart in affliction naturally turns to its Maker. And how delightful to behold a Being dressed in no terrible frowns, animated by no implacable resentment towards his crea-

tures, but smiling with approbation upon their humble efforts to please him;—who, so far from needing to have his favour towards them purchased or his fury appeased, is ever ready to bestow upon them the richest of his gifts; and whose chastisements are those of a father, intended for the highest good of his children! To be the subject of hatred to a Being seated on the throne of universal nature, must indeed be a source of dreadful forebodings. Present sufferings might then be regarded only as the prelude to more overwhelming afflictions to come. But when we remember that the Author of our sufferings is not at all more powerful than he is good, and that he that “maketh sore” also “bindeth up,” and the same hand that “woundeth, maketh whole,” cheerful serenity and composure take the place of gloomy despondency. Thus the character of the Deity is calculated to afford us inexhaustible sources of consolation, however varied and painful the afflictions of life may be. And in proportion as our minds are imbued with a system of religious faith, in which the mercifulness of his nature shines without a cloud or shadow, may we hope to be cheered by it in the midst of the deepest sorrow.

That you may experience much of the comfort arising from these and other reflections with which your own mind will not fail to furnish you, is the earnest wish of,

Dear Sir,
Yours, with sentiments of
respect and friendship,

LETTER II.

*To a Friend, on the First Anniversary
of the Day of his Wife's Death,
and on the Loss of an Infant Daughter,
aged Eleven Months.*

MY DEAR FRIEND,

When I lately saw you, you intimated what indeed no language was necessary to inform me, that the loss of your little infant, together with the return of the day on which you sustained the heavier loss of its mother, had produced a considerable effect in depressing your spirits. I now address you in the hope that the suggestions of a friend may come in aid

of the efforts of your own mind to restore the tone of your spirits; an event so desirable for the sake of your own health and the comfort of your family. I must freely confess too, that I am actuated by the hope, that while I am endeavouring to administer comfort to another, I may be consoling myself.

With respect to the removal of the little girl from this world of trouble, which, to allude to a phrase employed by the Jews, she seems rather to have “passed by”^{*} than to have entered; it is a happy circumstance for us, that although by their innocent looks and helpless condition, our infant children endear themselves greatly to us while living, yet their loss is not felt in a degree to be at all compared to that in which we suffer on occasion of the removal of those in whose company we have tasted the rational pleasures of social life.

Yet as the parental heart cannot but have formed some fond anticipations of the coming period, when the tongue suspended in silence should acquire the faculty of expressing the varied emotions of the soul, and the dormant powers of the being made a little lower than the angels, should awake to all the energy of life—sacred be the tear which is shed over the infant's bier. Let no proud philosophy censure it as vain and useless, no *affected* piety condemn it as impious. Let nature speak her own language. And let your grief, my friend, be only restrained within proper bounds by the reflection, that he who created the infant object of your tenderness, must at the time have willed its good; and, consequently, will assuredly provide for it some future scenes of rational existence and happiness, in which the end of its being may be answered. Whether it be now the pupil of Abraham and Moses and other ancient worthies, as the belief of some persons may lead them to imagine, or the unconscious associate of its ancestors, as others suppose, I trust there is no presumption in the hope, that the parental relation which has been painfully suspended here,

^{*} In the modern Jewish Prayer-Books, mention is made of those “who have passed by the world,” by which they denote children still-born.

shall be renewed in brighter worlds ; and that the happiness awaits you of beholding your charge advancing rapidly in an interminable course of knowledge, piety and virtue.

But it were vain to make the supposition, that you have yet ceased acutely to feel a heavier loss, in which *I* seem to have a peculiar claim to condole with you. It were useless for us to attempt to conceal from ourselves, that there are wounds which time heals but tardily. Although the anguish of grief be passed, the heart long experiences a vacancy, which inclines us to exclaim with the poet, when he had lost an intimate friend,—

“ In vain to me the smiling mornings
shine,
And reddening Phœbus lifts his golden
fire,
The birds in vain their amorous descant
join,
Or cheerful fields resume their green
attire ;
These ears, alas ! for other notes repine,
A different object do these eyes re-
quire,
My lonely anguish melts no heart but
mine,
And in my breast th’ imperfect joys
expire.”

GRAY.

My own persuasion is, that when we allow our spirits to sink greatly below their level, it is for want of having our minds stayed on that which is the *main* support of the afflicted—the hope founded on the merciful character of the Deity, and the declarations of the gospel, that the distressing separation is only temporary, and will be succeeded by a happy meeting and an eternal re-union, which will be joyful in an incalculably greater degree, than the separation has been painful. Other aids may be employed with advantage and success when *this* is secured—business, exercise, company, change of scene. But if this main pillar be wanting, every other prop must successively sink under the weight which is laid upon it.

Let it be our business, therefore, my friend, to have this eternal and delightful truth deeply wrought into our minds, that “all that are in their graves shall hear the voice of the Son of man, and they that hear shall live.” Instead of attempting to obliterate what is indelible, to forget what can

never be forgotten, let us look steadily at our real condition as deprived, by the wise dispensation of Providence, for a season, of the society in which our souls delighted, to be prepared for an everlasting abode in the mansions of our Father’s house, where not a shade shall intercept the rays of his countenance, not a tear be shed for ourselves or others, no cares for the body interrupt the pursuits and enjoyments of the mind. To be deeply persuaded of this truth, is to enjoy a perpetual feast. When the mind, retiring into itself, can enjoy this transporting prospect, none of the cares and accidents of life can ruffle its serenity. Whatever wound is inflicted, the balm is always at hand : such is the powerful efficacy of the Christian’s hope. And it becomes us to place ourselves in those circumstances in which this hope may be most effectually cherished. Adopt whatever methods your own judgment shall direct, for keeping alive in the heart the impression of this rejoicing truth of which the daily business of life is too apt to render us forgetful. If such methods are persevered in, I am persuaded no other traces of sorrow will remain upon our minds, but a certain tenderness of spirit which, while it gives no interruption to our happiness, is highly favourable to the cultivation of devout and benevolent affections. That such may be your happy experience, is the earnest wish and prayer of,

My dear Sir,

Yours, with every sentiment of
sympathy and friendship,

[Letters III. and IV. in the next No.]

Liverpool,
Dec. 20, 1821.

SIR,

YOUR correspondent, Mr. Rutt, (XVI. 643,) makes some remarks on a pamphlet, by Dr. John Taylor, entitled, “The Scripture Account of Prayer,” published after his death, in 1761, which he thinks was written under the influence of feelings not exactly in unison with those displayed in some of his other productions. That this publication originated under peculiar circumstances seems evident, from remarks made by the learned author, which certainly prove the existence at the time, of some misun-

derstanding at least among his brother ministers. In order in some degree to account for certain apparently illiberal expressions in the work before us, as well as to trace the origin of the congregation in Liverpool, referred to by Mr. Rutt, in his P. S., it is necessary to go back to the year 1750, about which period a number of the Lancashire Dissenting Ministers formed themselves into a society for the purpose of occasionally meeting together, "in order," as they express it, "to a full, impartial and public inquiry into the state and conduct of public worship, and all affairs of religion amongst the Protestant Dissenters of that part of the kingdom where we reside, and to consult upon and put into execution all methods which shall be judged expedient and conducive to the general advantage and improvement of religion."

Their first meeting was held at Warrington, on the 3rd July, 1750, when several rules were agreed upon for the regulation of meetings, which, it was decided, should take place three times in each year, including the provincial meeting. Certain questions were then proposed for discussion, and among others was the following:—"As Christian societies have a discretionary power of conducting the public forms of their worship in the manner which they apprehend most agreeable to their own circumstances and the general design of the Christian religion, whether public forms might not be introduced amongst the Dissenters with general advantage."

The conversation on the foregoing question took place at Preston, on the 10th September, 1751, thirteen ministers being present, when the result was, that the majority gave it as their opinion,—“That a proper variety of public devotional offices, well drawn up, in no respect to be imposed, and to be altered at any time as circumstances shall require, might be introduced amongst the Dissenters with general advantage.”

On this occasion the following minute was made by the Secretary:—"In the course of the conversation, one of the ministers took occasion to represent to the assembly the light in which the Rev. Mr. Chandler of London, looked upon these meetings; that he was pleased to approve of

them, and of the introductory questions that had been debated. It was resolved to open a correspondence with him on these subjects."

The same question was again brought forward for discussion at the provincial meeting, held at Manchester, 12th May, 1752, at which thirty-five ministers were present. The issue was, that a conviction seemed to exist of the expediency of a public form of Prayer for general use; and a committee of eight ministers (among whom was Mr. John Brekell, of Liverpool) was appointed "to consider the subject particularly, and to represent the arguments on both sides the question, as fully as possible, as they shall occur in reading or otherwise."

This committee had instructions to meet at Warrington, the second Tuesday in the following September. It was then ordered, "That a letter of thanks be returned to Mr. Chandler's letter, and that he be acquainted with the business appointed for the committee; and that he be desired to give his fullest thoughts on the subject; and that he be pleased to direct us to such farther correspondents as he might judge proper should be applied to."

I have not been able to trace the exact proceedings of this committee, but there is no doubt that a full inquiry into the subject appointed for their consideration took place; and two MSS. which I have perused, written at this time, bear testimony to the earnestness with which the investigation was pursued. One of these was from the pen of Mr. Job Orton, whose assistance was desired. It is of some length, and warmly in opposition to the proposed measure of a Liturgy. About the same period, it is probable, that Mr. Brekell first brought forward the MS. referred to by Dr. Taylor, (p. 35,) also against a prescribed Form of Prayer, and which never appears to have been published.

The discussion on the subject of a public Liturgy seems to have been a prolonged one, for in the year 1758, Mr. Brekell published his "Remarks on a Letter to a Dissenting Minister, concerning the Expediency of stated Forms of Prayer for Public Worship," ascribed by Dr. Taylor's Editor to the Rev. Mr. Seddon, of Warrington. Nor did the affair end in barren spe-

culation; for in 1763 a chapel was erected in Temple-Court, Liverpool, for the use of a number of individuals, principally from the congregations of Kaye Street and Ben's Garden, who had taken up the matter and resolved on using a Liturgy. Application had been made to several of the neighbouring ministers to assist in its compilation, and, among others, to Dr. Taylor, who declined the overture, giving his reasons in his "Scripture Account of Prayer," addressed to the Dissenters in Lancashire, for opposing what he considered an unauthorized and injurious innovation, whether in reference to an individual congregation, or to a plan which he insinuates was contemplated, of introducing a Liturgy, generally, into all the congregations. The entire merits of the case can now only be but imperfectly known, but it is evident that this lengthened discussion had no very amicable termination; and Dr. Taylor calls upon the body of Dissenters to resist every attempt to force upon them any measure not strictly compatible with their religious liberty. "I had it," says he, (p. 72,) "from a principal hand in the affair, 'that it was proposed to have a meeting of ministers every seventh year, to review and adjust the orthodoxy of the new Liturgy, and to reform any faults therein that might from time to time appear.' This would do, once for all, in the hands of persons inspired and infallible; but, as things now are, it will be directly to set up an ecclesiastical jurisdiction among you, over understanding and conscience, lodged in the hands of fallible men. Therefore, how well so ever this may suit the ambition of innovators, you cannot but be sensible it will subject you, should you consent to it, to an intolerable yoke of bondage. A Septennial Synod of fallible ministers will receive from you, or assume to themselves, authority to sit as judges, to determine and settle for you matters of faith, doctrine and worship. How do you relish this? Can you digest it? It is the natural result of this wild scheme. You must either incur the danger of using a corrupt Liturgy, or consent to establish some authority to revise and correct it, as the case may require. This is directly contrary to your own principles, and to that freedom from human

impositions which, as Christians, you are bound in conscience to disdain and reject; and may, in time, bring you into servitude to as haughty and extravagant a tyranny as ever appeared in the Christian church."

Notwithstanding the difference of opinion which prevailed, "A Form of Prayer and a new Collection of Psalms" was compiled, and brought into use in June, 1763, when the Octagon Chapel, Liverpool, was opened for public worship, by Mr., afterwards Dr., Nicholas Clayton, who had previously been settled at Boston, in Lincolnshire. He remained pastor of this church till its final dissolution in February, 1776, on which occasion he preached a sermon, afterwards published, and which is pronounced by his friend Mr. Gilbert Wakefield, to be "an excellent composition." During the greater part of the short-lived struggle for existence of the society at the Octagon, Dr. Clayton was assisted by Mr. Hezekiah Kirkpatrick, author of a volume of "Sermons on various Subjects, with an Account of the Principles of Protestant Dissenters, their Mode of Worship, and Forms of Public Prayer, Baptism and the Lord's Supper;" published in 1785. Mr. Kirkpatrick afterwards removed to Park-Lane, near Wigan, where he died, 19th September, 1799, in his 61st year.

It does not appear that the Liturgy which had been used at the Octagon Chapel was ever adopted in any other congregation, though I believe it has formed a part of one or two more recent compilations, particularly that still in use at Shrewsbury, in the very chapel once occupied by Job Orton, the determined opposer of prescribed forms of public Prayer.

On the dissolution of the society at the Octagon, proposals were made to the congregation of Ben's-Garden Chapel to join their body, which was agreed to, and Dr. Clayton was associated there, as one of the ministers, with the Rev. Robert Lewin. On the death of Dr. Aikin, in December, 1780, Dr. Clayton succeeded him as Divinity Tutor at the Warrington Academy, and in this capacity he remained till its dissolution in 1783, when he went to Nottingham. He returned to Liverpool shortly before his death, which took place on the

20th May, 1797, in the 66th year of his age.*

Soon after the society at the Octagon was broken up, the chapel, which was a handsome, substantial building, was disposed of, and came into the hands of the Establishment, under the denomination of St. Catherine's Church. It thus remained till the close of the year 1819, when it was taken down, by the Corporation of Liverpool, to make way for some public improvements. On this occasion, the bodies which had been deposited in the adjoining cemetery, were removed, and among other remains those of Dr. Clayton, to the burial ground then recently annexed to the Unitarian Chapel in Renshaw Street.

With respect to Mr. Brekell's works, a list of them (though a very imperfect one) may be seen in Watt's *Bibliotheca Britannica*. Dr. Taylor speaks of him as a learned man. In 1728, he became co-pastor with Mr. Christopher Bassnet, the first minister of Kaye-street Chapel,† Liverpool.

* For a farther account of this estimable man, and of the society at the Octagon and their Liturgy, see *Mon. Repos.* VIII. 625.

† I may be allowed, in this place, to correct a mistake into which a late respectable correspondent, Dr. Toulmin, [IV. 657,] had fallen in reference to this chapel, which is erroneously represented as having originally been an *Independent* place of worship. It was erected about the year 1700, when Mr. Bassnett was chosen minister, a pupil of the celebrated Mr. Richard Frankland, at Rathmell, Yorkshire, with whom he entered in 1696. He was a regular member of the Presbyterian Classis, of the Warrington district, as appears by their records; and a sermon on "Church Officers and their Missions," which he published, (probably on the ordination of Dr. Winder and Mr. Mather, at St. Helens,) in 1717, sufficiently proves the high notions he entertained of the efficacy of the hands of the Presbyters. In 1714, he published a small book, entitled, "Zebulon's Blessings opened, applied in Eight Sermons." It is dedicated "to all that have friends at, or deal to sea, merchants and others, belonging to Liverpool," and he alludes to "the Dock," not then finished. The society remained in Kaye Street (or, as it is now called, Key Street) till the year 1791, when the present chapel in Paradise Street was opened. The former building

On the death of the latter, July 22, 1744, he remained sole pastor, and died on the 28th Dec. 1769, aged 73 years.

is now called St. Matthew's Church, under the Establishment.

Your correspondent was likewise somewhat in error respecting the original ministers of the congregation afterwards assembling in Ben's Garden. Little doubt exists as to the society having sprung from Toxteth-Park Chapel, near Liverpool, as mentioned by Dr. Toulmin; an ancient place of some note in the annals of Nonconformity. The first pastor of the new church formed in Liverpool, seems to have been Mr. Christopher Richardson, an ejected minister, under the Bartholomew Act in 1662, from Kirk-Heaton, in Yorkshire. He came to Liverpool soon after the *Indulgence*, as it was called, of Charles II., in 1672, "where he preached once a fortnight, and the intervening day at Toxteth Park. He died in December, 1698, aged about 80. He was mighty in the Scriptures, being able, on a sudden, to analyse, expound, and improve any chapter he read, in the pious families which he visited." (See Palmer's *Nonconformists' Memorial*, III. 439, 2d ed.) Mr. Richardson most probably preached in the chapel erected in Castle-Hey, Liverpool (since called Harrington Street). His successor there appears to have been Mr. Richard Holt, one of Mr. Frankland's pupils, entered 6th February, 1690-1. Mr. Holt continued minister of Castle-Hey Chapel till his death in 1715, and was succeeded, in 1717, by Mr., afterwards Dr., Henry Winder. This gentleman had been educated at Dr. Dixon's Academy in Whitehaven, where he was contemporary with Dr. Caleb Rotheram and Dr. John Taylor. He afterwards studied at Dublin, under the care of the learned Mr. Boyse; and succeeded Mr. Edward Rothwell, at Tunley, near Wigan, in 1714. In 1727, a large new chapel was erected in Ben's Garden, to which Dr. Winder removed with his congregation, where he died, 9th August, 1752, aged 59 years, bequeathing his large and valuable library to the chapel. He was a man of learning, as appears by his "History of Knowledge, chiefly Religious," in 2 vols. 4to., published in 1745. A second edition of this work came out, I believe, about the year 1756, with a Life of the Author prefixed, by Dr. George Benson. Little is said of his theological opinions, but from his manuscripts there is reason to think they were of a very liberal cast.

The Ben's-Garden congregation removed to their present place of worship

He was succeeded by Mr. Philip Taylor, grandson to Dr. Taylor, who had been his assistant the last two years. In an extract of a letter from the latter, now before me, he says, "Mr. Brekell's congregation never distinctly understood what his real sentiments were on doctrinal points, but I judged from his private conversation that he was an Arian. My friend, Dr. Enfield, who, some years after his death, had access to his papers, however, told me that from them he could ascertain him to have been, in fact, a Socinian. He passed with his people as an orthodox man; and from an idea, then very prevalent among free-thinking ministers, he conceived it his duty not to endanger his usefulness among them by shocking their prejudices."

Mr. Brekell, in conjunction with Dr. Enfield, compiled, in 1764, "A Collection of Psalms, proper for Christian Worship, in Three Parts," which, with subsequent additions, was used in both congregations till a very recent period, and was well known under the name of the Liverpool Collection. It contained a few anonymous original compositions by him, but of no remarkable merit.

H. TAYLOR.

SIR,

I TAKE the liberty of sending for the Repository a few remarks on a late Sermon of Mr. Belsham's. If the principles of that author were not well known, I should suspect that the discourse alluded to was the composition of some enemy of revelation in disguise. But this cannot be thought of Mr. Belsham, whose talents have ever been pre-eminently employed in promoting the knowledge and supporting the divine authority of the Scriptures, and whose character is an ornament to his profession. His positions are, that the Pentateuch is not the composition of Moses, but a compilation from more ancient documents; that the Jewish lawgiver, in his account of the creation, while unexceptionable as a theologian, so far from being divinely inspired, is only a retailer of vulgar errors. The Jewish

nation, from the earliest ages to the present period, have, I believe, uniformly attributed these books to the pen of Moses; and this testimony is indirectly confirmed by Christ and his apostles: nor does Mr. B. presume to invalidate the historical testimony to their authenticity. He rather grounds his conclusions on internal evidence alone; but, surely, the internal evidence is decidedly against him. For the same characteristic qualities, the same unvarnished simplicity, the same easy and natural flow of sentiments and language, varying only with the nature of the subject, the same freedom from that fiction and wildness which prevailed in the fabulous ages, the same unity of design and tendency of each succeeding incident to establish that design, namely, the evidence and government of one God;—all these unequivocally mark the Mosaic records, and lead us to consider them as the productions of one and the same author. The style and manner of Herodotus, Thucydides, Xenophon and Aristotle, are sufficiently peculiar; yet these immortal writers by no means supply a surer criterion of authenticity than can be discovered in the books of Moses. Where, then, is this internal evidence to be discovered? In his account of the creation this divine author first calls God *Elohim*; in a second stage he styles him *Jehovah Elohim*; in a third, *Jehovah*; in a fourth, *Elohim* again. From these variations Mr. B. infers, that these several stages or portions must have been the writings of different authors. But surely no inference was ever so hasty and unfounded. If these several designations present any difficulty, this is cutting the knot instead of untying it; a solution unworthy of an enlightened critic. But they do not; and it remains to shew that Moses had an important end to answer by these different appellations. I do not here pretend to be altogether original, but I am not above receiving information when I can get it. *Essenus*, a treatise on the first three chapters of Genesis, ascribed to Mr. Jones, speaks to this effect:—

"In all languages many words exist which convey, under a plurality of form, a singular signification. *Elohim* is one of that number, and for this peculiarity a satisfactory reason can be assigned. Power, however abso-

in Renshaw Street, in October, 1811, since which time the former chapel has been occupied by a society of Welsh Methodists.

lute, is never enjoyed by one man without the participation of a few who carry on his administration and form his court. It is in reference to this circumstance, that in most tongues, a king, though numerically one, is described as if he were many; and in our own country, the use of the pronouns *we* and *our*, in the sense of *self*, is an exclusive prerogative of royalty. Analogy is sufficiently clear to warrant its application to the Almighty, in the relation of a *Sovereign*. Jehovah himself, indeed, is absolutely one, uncompounded in nature, indivisible into parts or persons; but he is nevertheless considered as surrounded with those spiritual beings called angels, who constitute his celestial court, and execute his will through boundless space. The term *Elohim*, therefore, is not improperly used to mean God; but we should remember, that Moses uses it not to express his essence as an infinite being, but his sovereignty, as the creator and governor of the universe; the term, therefore, which comes nearest to the original is *Almighty*."

The term *Elohim* only is used in the first chapter, and if the above statement be just, the propriety of it consists in holding forth the Almighty, not only as the Creator, but as Sovereign of the world, presiding over it by his providence, and giving effect to its stated laws by his power and authority. When, in the next chapter, the heavens and the earth are said to be finished, the historian calls God *Jehovah Elohim*. Now, *Jehovah* means a being that is self-existent, eternal and immutable; a being that will be to-morrow what he is to-day, and what he was yesterday. A reader of the Mosaic history, arguing from effects to their causes, might suppose that the Creator then only began to exist when he began to create, or, at least, that some change took place in his being and character, corresponding to the change produced in the new order of things. When the world was destroyed by the deluge, the early Pagan philosophers seemed to have thought that the God who presided over it was himself involved in the universal ruin; and this is the origin of the fable, that Saturn was supplanted by his son Jupiter in the government of the universe. In oppo-

sition to some conclusions like these, Moses introduced the term *Jehovah*, and intimates, by the use of it, that though the heavens and the earth began to exist, their great Author was then what he had been from all eternity.

In the third chapter, Moses takes up the history of Cain and his descendants, and it is observable, that he dropped altogether the title of *Elohim*, designating God by that of *Jehovah*. The omission must have been the effect of design, because it is uniform from beginning to end, and the meaning of *Elohim* as Sovereign or Governor, unfolds the intention of the historian. Cain, by his wicked conduct, became an alien from God, and Moses, by suppressing the term *Elohim*, intimates that God was no longer related to Cain as Lawgiver and King. When again he resumes the narrative of Adam, he resumes also the title of *Elohim*, shewing by this means that God and Adam sustained towards each other the relation of a monarch and his subject.

These observations will throw some light upon various parts of the Jewish Scriptures, and among the number upon the following: "And God spake unto Moses, and said unto him, 'I am Jehovah, and I revealed myself unto Abraham and unto Isaac and unto Jacob as an Almighty Sovereign; but my name, *Jehovah*, I did not make known to them.'" Exod. iv. 3. The patriarchs might well know *Jehovah* to be a title of God, and, indeed, must have known it, because they knew him to be an eternal, unchangeable Being, and because he was so designated in regard to Cain. The meaning of this passage then must be, that God did not reveal, did not designate, himself as *their* God under that denomination. *To them* he revealed himself as a sovereign, whose laws they obeyed, whose protection they enjoyed, and to whose promise they looked forward with hope and joy. If we generalize the words, they imply, that the Almighty holds the relation of a moral Governor only towards those who keep his commandments, while to the sinners who break his laws he is but *Jehovah*: in other words, that he is related to such men merely as the Author of their being, the cause of their existence; the very relation, and

that only which he bears to inert matter; that as such he will suffer them, as he did Cain and his posterity, to end in destruction and mingle for ever with the mass of inanimate nature.

BEN DAVID.

(To be continued.)

Manchester,

December 31, 1821.

SIR,

A CONTROVERSY is now carried on in this town between the Catholics and orthodox Protestants, which was begun by the Catholic Priest of one of our Catholic chapels, in (as appears to me) a weak and impolitic attack upon the Bible Society. My view in this communication is not to give an account of the combat or the combatants, but to direct the notice of your readers to the following passage, extracted from the priest's second piece in the controversy, concerning Unitarianism.

"For my own part, I have ever considered Unitarians, if not the best, at least the most consistent Protestants; and my reason for considering them so, is, because they adhere more closely than those of any other denomination to the principle of private judgment. Rejecting the authority of catechisms and creeds, the Unitarian takes the sacred volume into his hands, and, before he opens it, thus argues with himself: This book is given to me by the Almighty; from it, by the means of my own judgment and understanding, I am to gather the truths of salvation. Now I know and feel, that, unlike the animals of the brute creation, I possess within myself a rational soul, which is the very principle of judgment and understanding, and, consequently, I must practise nothing, I must believe nothing, that is not completely conformable to the reason which my Creator has given me. He then opens the sacred pages, and, reading them with the full persuasion that they contain nothing above the standard of his reason, if he meet with any thing that wears the appearance of a *mystery*, he very justly reduces it to that standard, by adapting it to a sense that is not at variance with his understanding and his judgment. Such is the mode of reasoning which the Unitarian adopts; and such ought to be that of every consistent Protestant."

Though the Catholic Priest intends

the above remarks as a manifest reductio-ad-absurdum of the Protestant principle, with which, in its bearing upon the Unitarian, his evangelical opponents will readily acquiesce, yet, upon the whole, the picture is not drawn with an unfriendly hand, nor much caricatured: and it is a curious circumstance, with which many of your readers may be unacquainted, that not only in the Church of England and Scotland, but also in the Roman Church, there are many disguised Unitarians. From a French geographical work of merit, I extract the following passage:

"The principal Christian sects are: The Unitarians, Socinians, or Antitrinitarians, whose opinions are protected in Transylvania and in Russian Poland: a very great number of Catholics, of Lutherans and Calvinists, are secretly attached to this system." Malte-Brun, Geography, I. 579.

The number of adherents affords no presumption in favour of a system. Motives of interest will always sway a fearful proportion of mankind. The great mass of the unlettered and ignorant are deluded by the arts of zealots and enthusiasts—many of them, no doubt, hypocrites. And, perhaps, a still greater proportion of men are indifferent to all systems, and readily embrace, as far as they can be said to embrace, that which is nearest at hand. Numbers, therefore, are no criterion of truth. Yet, if there be an instance in which a sect has risen and spread on all sides, without much activity in its partisans, without much party spirit, with scarcely any union and co-operation among its adherents, the members of which cannot possibly be actuated by interested motives, and its chief promoters have been men generally of a studious, retired and unobtrusive character, there exists, I imagine, a strong presumption in its favour. Unitarianism has the advantage of such a powerful presumption.

CRITO.

Clapton,

January 1, 1822.

SIR,

I REQUEST your acceptance of the following remarks which occurred to me on reading the last portion of Mr. Fox's MSS.

Vol. XVI. p. 697, col. 2. Mr. Chandler "just on the brink of ma-

trimony." Neither of his biographers, whom I formerly mentioned, has recorded the family name of Chandler's wife. Three daughters by this marriage survived their father. One became the wife of Dr. Harwood, and another died a few years since, having, with equal justice and gratitude, been supported in old age and under strait circumstances by an annuity specially voted, on the recommendation of the venerable Dr. Rees, at the Annual Meetings of the Society for the relief of Dissenting Ministers' Widows, which had owed its origin, in 1748, almost entirely to Dr. Chandler, whose daughter thus happily proved how

"The father's virtues shall befriend his child."

Dr. Towers relates (*B. Brit.* III. 430) that Dr. Chandler "by the fatal South-Sea scheme, in 1720, lost the whole fortune which he had received with his wife.—His income as a minister being inadequate to his expenses, he engaged in the trade of a bookseller, still continuing to discharge the duties of the pastoral office." I have now before me "The True Grounds and Reasons of the Christian Religion in opposition to the False Ones set forth in a late Book, entitled *The Grounds and Reasons, &c.* London, printed for S. Chandler, at the Cross Keys in the Poultry, 1725." The publication was anonymous, but probably acknowledged by Chandler when he presented a copy to Archbishop Wake. That Prelate, in a letter from "Lambeth House, Feb. 14, 1725," says, "I cannot but own myself to be surprised, to see so much good learning and just reasoning in a person of your profession; and do think it a pity you should not rather spend your time in writing books than in selling them." (*Ibid.* 431.) The Archbishop was probably further surprised to find, at the end of the pamphlet, among "books printed for, and sold by S. Chandler—*Cassiodorii Senatoris Complexiones—Editio altera. Opera et cura Samuelis Chandleri.*" It was, however, while a bookseller, that Chandler preached those Lectures, first in concert with *Lardner*, and afterwards alone, the substance of which formed the principal parts of his pieces against the Deistical Writers. About 1726, on becoming minister at

the Old Jewry, he appears to have resigned his trade; for, the "*Vindication of Daniel*," published with his name, in 1728, is "printed for John Gray, at the Cross Keys in the Poultry," probably his immediate successor.

P. 697, col. 2. "Dear King George—that good and great man. He looked well and smiled upon his people;" on whom he could scarcely have been so ungrateful as to have frowned. On the same day, July 7, this "good and great man," just before he "smiled upon his people," had "signed the dead warrant against twenty-five of the Preston prisoners in Newgate." Yet sedition was not then so severely punished as we have seen, more recently, in the annals of "the illustrious House;" for a person "convicted of drinking the Pretender's health, and calling King George a *Turnip-hougher*," was only "sentenced to pay a fine of forty marks, to be imprisoned for a year, and find sureties for his behaviour for three years." (*Salmon's Chron. Hist.* II. 66.)

It is said, I think, by *Young*, that he "knew a man who lived upon a smile, and well it fed him." This "dear King George" appears to have now left his people to exist on the grateful recollection of a royal smile, without the personal presence of a King, during the next six months, while he was astonishing his Germans with the splendours of a British monarch, in all the gloss of novelty; for as we read (*ibid.* 69), it was not till "January 18" following, that "King George arrived at Margate from Holland;" the Parliament having been, in the mean time, prorogued five times, seemingly to accommodate the royal pleasure.

P. 698. You have said all which an editor could say to counteract an unavoidable impression to the prejudice of the letter-writer. The letter, indeed, singly considered, by no means involves his integrity, for it ought to be conceded that a truly ingenuous inquirer after truth might find himself, during his progress, in the painful situation which Chandler has described. Nor can it be fairly disputed, that between September 13, the date of this letter, and December 19, the day of his ordination according to Secker, (XVI. 572,) Chandler's religious in-

quiries might have issued in reasonable satisfaction. But how one who, as it appears, (XVI. 570 compared with 572,) had for some time accepted the office of a Christian minister, could continue the regular exercise of that office while, respecting both the Jewish and Christian Revelations, and even what is called Natural Religion, he had become a sceptic, on the utmost verge towards unbelief, or, as he expresses himself, "in a perfect wandering and maze," scarcely knowing "what to believe or disbelieve," is, I confess, to me, inexplicable. I wish any of your correspondents could do more than I am able to effect, towards rescuing the memory of such a man as Chandler, from the imputation which this letter, connected with Secker's letters to Mr Fox, to which I have referred, and Chandler's recorded occupations at Peckham, appears to fix on him. I am, indeed, ready to wonder that his friend and correspondent, on a final arrangement of these papers, had not committed this letter to the protection of that purifying element which Sir Henry Wotton not unaptly entitles *optimus secretarium*.

I hasten to a more agreeable subject, by sending you a letter, which I know you will readily preserve. I found it only a few days since, on examining some papers connected with the publication of Mr. Wakefield's Memoirs, in 1804, or it would have been offered to the last volume, to follow your notices of the excellent writer. The "two Sermons" which accompanied the Letter, Mr. Howe entitled "The Millenium." (See XV. 722.) My friend, whom he describes as "of Billericay," and with whose arduous trial of Christian consistency, in that situation, I became, from local circumstances, intimately acquainted, will, I trust, excuse me that I have gratified myself by not withholding his name.

To the information contained in a "Letter from London," and which Dr. Toulmin communicated, no doubt most correctly, to Mr. Howe, it is not very easy to give credence. January 11, 1801, Mr. Pitt resigned his appointments, chiefly because the inveterate prejudices of the crown interfered with his project of Catholic Emancipation, by the assurance of

which, he was understood to have effected the *Union*. Mr. Addington, since too well-known as Lord Sidmouth, now feebly occupied the vacant seat of the *premier*, and could scarcely have entertained a hope of succeeding, where his more able patron had utterly failed. Nor, indeed, in the political history of 1801, does there appear to be the least hint of any movement towards Catholic Emancipation.

J. T. RUTT.

Mountfield-House,
March 12, 1801.

DEAR SIR,

Your letter is so condescending, kind and friendly, that I cannot refrain from expressing to you my sincere thanks. If I lived in Dorchester I should request the favour of you to permit me to visit you at least two or three times a week, and this I should esteem a greater honour, though within the walls of a prison, than an invitation to court. I congratulate you on the near approach of your release from confinement: I wish it could with propriety be said, restoration to perfect liberty. But if the same system be pursued, on which our rulers have acted for some years past, English liberty, prosperity and happiness are *vox et prætereæ nihil*. In the present melancholy state of the nation, however, and under the apprehension of greater calamities than we have yet experienced, it is consoling to look with the eye of Christian faith, to that gracious Providence, which is continually bringing light out of darkness, order out of apparent confusion, and good out of evil. Inspired prophecy teaches us to hope for a better state of things for mankind even in this world, and though it be the lot of the present generation to share in the evils which are introductory to it, benevolence rejoices in the prospect of the happiness which awaits future generations. I sometimes direct the views of my people to the age of truth, peace, liberty and righteousness, as a motive for animation to duty, and support under any afflictive scenes to which Christian integrity may expose us. This I did on the 5th of November and the beginning of this year. The candour of my kind and affectionate friends dictated the

request, which has produced the publication of these two sermons. The subjects of them are certainly important and interesting, and I have only to regret my not having done more justice to them.

You know the character of Mr. Fry of Billericay, and the noble sacrifice he made to his convictions of Christian truth. He made us a visit in October last, and preached at Bridport two or three times with great acceptance. Some of my friends requested him to publish the sermon which I have inclosed, a parcel of which I did not receive till yesterday. You will perceive that he understands the subject of religious liberty; and I wish every one who may be disposed to censure him for the change of his sentiments from Calvinism to Unitarianism, and his open avowal of this change, would read this discourse with attention. He would have done himself the pleasure of paying his personal respects to you, had he returned through Dorchester.

It seems as if there was a scheme in agitation among our great men, to emancipate the Catholics, without granting any relief to the Protestant Dissenters. This I conclude from a letter I received last week from our good friend Dr. Toulmin. The following is an extract:

"A letter from London this week informs me, that endeavours are using by those in power, to prevail with British Dissenters to let the Catholic emancipation take place, without putting in their claims to equal freedom from the disabilities they are under, by the Corporation and Test Acts. Some classes who have been applied to, are said to have promised to be as quiet as government wishes them to be."

Who these tame Dissenters are, the Rev. Mr. Marten I suppose, and the other receivers and distributors of the *regium donum* money, could inform us. Surely they can be none who have any thing of the spirit of the Old Noncons. What shall we live to see in this age of wonders!

I beg your pardon for intruding so much on your time. I intended to have written but a few lines when I began, but have been carried on insensibly from one thing to another. Mrs. Wakefield and the family are I hope

well. Mr. Fawcett joins in kind remembrance to you and them, with

Dear Sir,

Yours most respectfully,

THOS. HOWE.

The Rev. G. Wakefield.

SIR,

THERE has just fallen into my hands, "The Book of Common Prayer, &c., by the Hon. Sir John Bayley, Knight, one of the Judges of his Majesty's Court of King's Bench," a handsome 8vo. volume, printed in the year 1816; and I have been much pleased at the piety which the learned Judge displays, but astonished at the ultra-orthodox doctrines which he lays down, as if from the Bench. His comment upon the first verse of the Book of Genesis, is as follows, p. 483: "The word here and in other parts of this chapter translated 'God' is a plural noun and yet is followed by a verb singular; so that Moses probably understood, that under the term 'God,' more than one Existence or Being was included, and yet that those Existences or Beings were so united, that they might properly be considered as only *One*. God is a Spirit, John iv. 24, without flesh, or blood, or body, or any thing tangible (see 1st of 39 articles), of infinite wisdom and goodness, always knowing what is best and always willing what is best. And as men only disagree when, from the imperfection of their nature, they are not wise enough to know what is best, or not good enough to will it; so, from the perfection of the Divine nature, the Beings or Existences which partake of it, from always knowing what is best and always willing it, must necessarily in all instances be unanimous, or of one mind. Though each is capable of thinking for himself, judging for himself, and acting for himself, yet each must, from the consummate perfection of their natures, come to the same conclusion with the others; and upon every point on which there can be deliberation or judgment, they must inevitably be *one in mind*. The doctrine, then, of our church, 'that the Father is God, the Son God, and the Holy Ghost God, and yet that they are not three Gods but one God,' may easily be understood. Each is a distinct Existence or Being; each capable of thinking, judging and acting

for himself; but each so perfect in wisdom and goodness, that whatever one thinks best all must think best; whatever one wills all must will: in no possible case can there be any difference between them, but in every possible case they must be 'of one mind.'"

For this tritheistic doctrine which the University of Oxford has heretofore pronounced heretical, the Judge refers to Dr. Hales, and, with a propriety which is evident enough, he refers to him also in the sentence immediately following, for "instances of the doctrine of a Trinity amongst Pagans."

Christianity is said to be "part and parcel of the law of the land," and if so, a Judge may be following his vocation in commenting upon the Athanasian Creed; but I cannot help thinking, that Sir J. Bayley would never have acquired so high a reputation as he possesses, I doubt not justly, if he had not given proofs of more learning, more research and more sound judgment on points of law than he has here displayed in controversial theology.

A GOSPELLER.

SIR,

January 2, 1822.

WARMLY approving the genuine objects of the British and Foreign Bible Society, in attending to its proceedings, it has long been no surprise, though matter of real concern, to observe the movers and seconders of the set of motions prepared for its meetings or those of its auxiliaries, so far forget its fundamental principle of Protestant Catholicism, as to advocate not so much the diffusion of the sacred writings without note or comment, as to avail themselves of these opportunities to inculcate their own peculiar and sometimes narrow and unworthy views of the doctrines they teach.

These instances of departure from the principle upon which these meetings are professedly held, may be considered, as the errors of individuals for which the society are not, strictly speaking, responsible. Yet is it obvious, that those persons are generally some of its most prominent and ostensible agents, on whom almost the whole public management of its concerns depends.

The rapid succession of speakers

also usually precludes any observation being made, if the chairman neglects to call such persons to order, even by those who strongly feel the impropriety and irregularity of introducing such topics in the hallowed temple of a Bible Meeting, consecrated to harmony and Christian benevolence. Is it too much to expect these effusions of a zeal not according to knowledge, to be suspended till the next Sunday; when a more fair occasion may occur of defending any of these favourite tenets of reputed orthodoxy at full length, where none dare contradict the preacher, whoever may happen to be present holding sentiments contrary to his own? The temptation seems, however, with a certain class of persons, both clergymen of the Established Church, Dissenting Ministers and zealous Laymen of different persuasions, too strong to be resisted, of a large assembly, known to consist of persons of widely different sentiments, not to avail themselves of it, for the promotion of some leading points of their respective systems of doctrine, instead of the avowed object of the meeting.

Even where direct argument is waved, the sole right to the very name of Christian, has been sometimes claimed or insinuated to belong to those only who hold certain doctrines, although the speakers well know that there are, or probably may be, others present who consider them as only resting on the inventions or commandments of men, and having no foundation in the pure records of revelation.

An unwillingness to contribute still farther to a deviation from the proper business of a Bible Meeting, has restrained myself and others from appealing to the chairman on such occasions. For if the matter be not at once admitted to be out of order, whether it be or not, must of course be discussed; and in whatever way the point be determined, the time thus occupied is so much taken from the proper business of the meeting.

For several years I hoped these breaches of charity at Bible Meetings were on the decline, but from hearing some recent speeches, and reading the reports of others, I fear that is not the case. Yet the continuance, or the increase of this sectarian spirit in

public speeches only, might not, perhaps, have induced me to call the attention of your readers to these effusions of an over-heated zeal.

At length, a well-known tenet of Calvin's, which many serious Christians cannot admit to be well-founded, scriptural, or honourable to the moral character of God, has been embodied in the report to the ninth anniversary of the City of London Auxiliary Bible Society, held at the Egyptian-hall, at the Mansion-house, London, on November 1st last, the late Lord Mayor in the chair, which was "*approved and adopted*" by the meeting, on the motion of the Earl of Rocksavage.

This is much more directly to implicate the meeting, and indeed the parent society, than the expression of similar sentiments in the speeches of individuals, for which a Bible Meeting are not so expressly responsible. The report, as stated in the Times and the Evening Mail, after quoting Eccles. ix. 10, says, "This appeal is loud and imperative, and it acquires fresh force, whether we turn to the particular circumstances of our own country, or to the state of the world at large. Even if every inhabitant of the British Empire possessed a copy of the Bible, still the appeal would be loud and imperative; for there are, probably, not less than 500,000,000 of accountable, *perishing*, sinful, but *immortal beings*, who never heard of a revelation from God.

"If the Bible be the pure source of light to the ignorant, of strength to the weak, of comfort to the distressed, of hope to the guilty, of relief to the dying; *how deplorable is the privation of those who cannot procure 'that book'—a privation the horrors of which cannot be duly estimated in time, and the effects of which will endure through eternity.* Can this appeal for *perishing millions* be presented to Christian charity in vain?"

What a "*deplorable*" picture is this! "*The horrors of which,*" its delineators describe as exceeding human "*estimate,*" that is, inconceivably great, and of eternal duration. And according to them, why are these ever-during punishments inflicted? Because its unhappy objects "*never heard of a revelation from God;*" because they could not procure the

Scriptures. This might be their misfortune, but could not be a crime, nor subject them to such punishment by a God of mercy and goodness, the impartial parent and moral governor and judge of his rational offspring, the human race.

How different was the doctrine of Jesus of Nazareth, our Lord and Saviour, who assured us, Luke xii. 47, 48, "That the servant who knew his master's will, and prepared not himself, nor did according to his will, shall be beaten *with many stripes*; but he who knew it not, and *committed things worthy of stripes*, shall be beaten *with few stripes*. And to whomsoever *much hath been given*, of him much shall be required." According to this equitable doctrine of universal application, punishment is to consist of "*many stripes*" for those transgressors who were best acquainted with the Divine will, and of "*few stripes*" only for those who "*knew it not*" by any special revelation, but nevertheless "*committed things worthy of stripes.*"

BEREUS.

*Letter from Mons. J. J. Chenevière,
Pastor and Professor, at Geneva,
to the Editor of the "Christian
Observer."*

[The following letter was addressed by the respectable writer to Mr. Macaulay, the supposed editor of the "Christian Observer," in consequence of some reflections in that work, in the Nos. for June, July and August, 1820, on the departure of the Genevese clergy from the assumed orthodox faith. In a private letter to us, M. Chenevière says, that the Christian Observer has not done him the justice to insert his communication, and he requests that it may appear on our pages. We cheerfully comply with his wish, and as the French language is so generally understood we insert it without translation. The English Unitarian will rejoice to see that Geneva still claims the precedence in the reformation of the church, and that the claim is so well sustained by the learning, talents and Christian courage of her pastors and professors. Ed.]

A Mr. Macaulay Rédacteur du Christian Observer.

Avec une lettre d'envoi.

ON lit dans le *Christian Observer*, Juin, Juillet et Août 1820, une analyse critique des sermons de Mr. Cellérier, sur laquelle il y auroit beaucoup d'observations à faire.

Le rédacteur de ces articles, au lieu de se considérer comme un juge impartial qui voit les objets du haut, et qui embrasse l'ensemble du sujet dont il rend compte, s'est placé dans la position d'un homme dominé par une idée particulière et chère, qu'il a besoin de retrouver par tout et sans laquelle tous les objets lui semblent décolorés. Il paraît n'avoir lu les sermons dont il fait l'éloge que dans l'espoir d'y rencontrer l'égalité du Fils avec le Père et l'imputation du péché d'Adam. Il en résulte qu'il est conduit à mettre au premier rang de l'intéressant recueil de sermons dont il croit faire l'analyse plusieurs de ceux dont le mérite est moindre, et il ne fait qu'indiquer, ou passe sous silence, quelques uns de ceux qui seront de vrais titres de gloire pour l'auteur. Ce qui fera vivre Mr. Cellérier dans la mémoire de nos neveux, c'est un heureux développement des scènes de la vie, ce sont des détails fidèles, simples et nobles, c'est un stile à la fois élégant et naturel, c'est une oration touchante jointe à une diction pleine de grâces, c'est une morale douce et une aimable sensibilité. Je ne crains pas d'avancer que les sermons que le rédacteur loue avec le plus de chaleur et d'enthousiasme sont ceux qui de tous ont le moins de mérite sous tous les rapports, et je ne serais pas embarrassé à le prouver. Le rédacteur s'est-il occupé de l'art difficile de la chaire? On ne le dirait pas; surtout quand on le voit mettre en seconde ligne les discours familiers du même Pasteur à ses paroissiens, et ne dire que peu de mots de ce volume bien plus original, bien plus distingué que la plupart des autres, et qu'imprime à son auteur un cachet très-particulier.

Cette manière de juger un ensemble sous un seul point de vue, rappelle un voyageur Catholique et dévot qui n'avait retenu de son séjour à Rome que le nombre des couvens et des

moines, dont la ville, selon lui, était ornée.

Cependant, en communiquant ses idées, le rédacteur faisait usage d'un droit incontestable, et s'il s'était borné à louer Mr. Cellérier, on n'aurait point songé à lui répondre. Mais, semblable à un grand nombre de ses compatriotes, il a l'air d'accomplir un vœu en attaquant Genève sans mesure et sans fidélité. Il exalte son héros, non seulement en louant un mérite que tout le monde se plaît à reconnaître, mais il le représente comme à-peu-près seul debout au milieu d'un clergé tombé. Il dit avoir habité Genève, alors il est facile de concevoir où il a puisé ses renseignemens. Ce n'est pas à Jaques II. qu'il faut demander à tracer le caractère de Guillaume d'Orange.

Si l'on se contentait de blâmer le clergé de Genève de ne pas suivre en tout point les opinions de Calvin, on serait dans les termes de la vérité; mais je ne sache pas qu'aucun homme raisonnable, qu'aucun Réformé ait le droit de se plaindre de ce fait; il lui est bien permis de s'en affliger pour sa part, s'il regarde Calvin comme un docteur infallible, comme un pape éternel, dont les décrets sont sans appel. Mais il n'y a pas là de quoi baser une accusation soutenable. Honneur au génie de Calvin, reconnaissance à ce grand homme de la part des tous les Genevois. Mais que l'on suive aveuglement tous ses principes, que l'on adopte toutes ses idées, que l'on jure in sua verba, c'est ce qu'il n'exigea jamais, c'est un servage qu'il repousserait avec dignité, peut-être avec indignation. Le principe d'examen dont il se montre le vaillant défenseur, proteste perpétuellement contre cette prétention de ses adeptes. Aussi les ennemis du clergé de Genève, ont l'air de comprendre la faiblesse, je dirai la puérilité de cette inculcation, et ils font impression sur les personnes pieuses en attaquant notre foi à la rédemption, ce gage de notre salut. Ecoutez le rédacteur des articles que nous examinons, lui dont le ton est beaucoup plus décent que celui de la plupart des croisés contre Genève. Il dit à l'occasion de Mr. Cellérier prêchant sur la rédemption, Luc i. 68, 69, 1^{er} Sermon du Tome III: "Vivant dans un siècle et dans

un pays où l'esprit d'une fausse philosophie, purement mondaine, s'attache à dédaigner le grand œuvre de la rédemption, Mr. Cellérier paraît avoir vivement senti qu'il ne pouvait en prouver la nécessité d'une manière plus victorieuse et plus frappante que par un appel à la condition naturelle et aux besoins de l'homme."

C'est accuser clairement l'Eglise de Genève de dédaigner le grand œuvre de la rédemption....Or il est impardonnable à un auteur de donner de fausses idées de la foi d'une église entière, sur des points aussi importants et aussi disertement enseignés dans l'Ecriture que celui de la rédemption par Jésus-Christ. Que ce soit légèreté, prévention, ignorance, la faute est bien grave. C'est montrer par le fait peu d'amour pour les préceptes du Sauveur que d'autre part on se glorifie de révéler et de suivre presque exclusivement.

Il n'était pas difficile au rédacteur de se mieux instruire et de rectifier son erreur, et il pouvait consulter la liturgie de cette Eglise qu'il attaque, je dirai, avec cruauté; il y aurait vu partout le dogme de la rédemption exalté et béni. En voici quelques exemples: Liturgie de l'Eglise de Genève, dernière édition de 1807, p. 14: "Nous te bénissons de ce que tu nous as donné ton Fils pour faire l'œuvre de notre rédemption, &c." P. 20: "Use envers nous de cette clémence dont la mort que Jésus-Christ a soufferte est un gage si précieux." P. 34: "Eclaire nos esprits afin que nous puissions bien comprendre tout ce que tu as fait pour nous, quelle est la grandeur de ton amour, quelle est la grandeur de notre rédemption, quelles sont les richesses de l'héritage que tu nous destines, &c." P. 39: "Seigneur Dieu, qui par un effet de ton infinie miséricorde as envoyé ton Fils au monde, afin que quiconque croirait en lui, ne pérît point, mais qu'il eût la vie éternelle, fais que... nous tâchions de répondre au but de sa venue, qui est de détruire en nous le péché et de nous faire vivre dans la justice... que l'on voie en nous les mêmes sentiments d'humilité, de charité, de douceur et de patience que ce divin Sauveur a fait paraître, lorsqu'il s'est abaissé lui-même et qu'il s'est rendu obéissant jusqu'à la mort de la croix."

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P. 40, idem en d'autres termes. P. 46: "C'est surtout dans l'envoi de tons Fils, dans l'œuvre de la rédemption du genre humain que toutes tes perfections se sont hautement manifestées. . . Tu jetas alors du haut de ton trône un regard de compassion sur les coupables mortels. Ton Fils bien-aimé, ta plus parfaite image, descendit du séjour de la gloire pour les sauver, vécut au milieu d'eux dans la bassesse et mourut dans l'opprobre et dans les tourmens....Tu as tant aimé le monde que de donner ton Fils unique au monde." P. 61: "Nous recourons à cette alliance de grâce que tu as bien voulu traiter avec nous par Jésus-Christ notre Sauveur et qu'il a ratifiée par son sang." P. 68: "Toi qui as envoyé ton Fils au monde, afin que le monde soit sauvé par lui, au nom de ce Sauveur charitable, pardonne à ton peuple qui a péché contre toi." P. 77: "Avec quel éclat ne brillent pas ces glorieuses perfections, surtout ton infinie miséricorde dans l'ouvrage de notre rédemption! Tu as envoyé ton Fils au monde pour être la lumière et le salut du monde. . . Il s'est livré à la mort, lui juste pour nous injustes, afin de sceller de son sang la vérité qu'il avait enseignée, et son sang précieux nous a obtenu la rémission de nos péchés, nous a reconciliés avec toi, nous a ouvert un libre accès au trône de ta grâce, &c." Est-ce là, je le demande, le langage d'une Eglise qui dédaigne l'œuvre de la rédemption? Et cependant je n'ai rien dit du service liturgique pour le jour de la passion, qui est un hymne de reconnaissance et de bénédiction pour cet inestimable bienfait.

Le rédacteur pouvait consulter le catéchisme de l'Eglise de Genève, et il se serait convaincu de la légèreté coupable de son inculpation. Ed. de 1802, p. 76:

D. Quelle est la doctrine de l'Ecriture sainte sur l'efficace de la mort de Jésus-Christ?

R. Nous y voyons que Dieu étant disposé par son infinie miséricorde, à faire grâce aux hommes pécheurs et repentans, a voulu que la mort volontaire de Jésus-Christ abolît tous les anciens sacrifices, et fut regardée dans tous les âges et par tous les hommes, comme l'unique sacrifice auquel il attache sa grâce et le pardon des péchés.

D. Les prophètes avaient-ils annoncé la mort du Messie sous l'idée d'un sacrifice ?

R. Oui, Esaïe avait dit : Il a été navré pour nos forfaits, froissé pour nos iniquités, c'est par ses meurtrissures que nous avons été guéris, il a mis son ame en oblation pour le péché.

D. Rapportez quelques endroits du N. T. où il est parlé de la mort de J.-Christ comme d'un sacrifice ?

R. Tous ceux qui croient, dit S. Paul, sont justifiés gratuitement par un effet de la miséricorde de Dieu, qui nous a rachetés par Jésus-Christ, qu'il avait destiné à être par le moyen de la foi, une victime d'expiation. Nous avons la rédemption de son sang, savoir la rémission de nos péchés suivant les richesses de la grâce de Dieu. Jésus-Christ est la victime, qui a expié nos péchés, non seulement les nôtres, mais aussi ceux de tout le monde.

D. Comment est-ce que J.-Christ parle lui même de sa mort ?

R. Le fils de l'homme est venu donner sa vie pour la rançon de plusieurs. Mon sang, le sang de la nouvelle alliance, sera répandu pour la rémission des péchés.

D. Quel avantage nous revient-il de la mort de J.-Christ envisagée comme sacrifice ?

R. C'est que tous les pécheurs vraiment repentans et qui croient en J.-Christ, sont par là pleinement assurés de la rémission de leurs péchés et de leur paix avec Dieu. Il n'y a maintenant aucune condamnation pour ceux qui sont en Jésus-Christ, qui ne marchent plus selon la chair, mais selon l'Esprit.—Je ne cite pas plusieurs autres endroits dans lesquels la même doctrine est professée. Est-ce là le langage d'une Eglise qui dédaigne, et veut par conséquent faire dédaigner aux enfans qu'elle instruit, l'œuvre de la rédemption ?

Je passe sous silence beaucoup de témoignages pour éviter trop de redites, mais le rédacteur aurait pu voir comment les prédicateurs de l'Eglise de Genève, dont les sermons ont été le plus récemment imprimés—M. M. Mouchon et Jean Le Cointe parlent de l'œuvre de la rédemption, et il aurait appris ce qu'il ignore ; car son ignorance est la seule supposition que la charité permette de recevoir.

Le premier, 1^{er} volume de ses sermons, Dieu manifesté par J.-Christ, l'exprime ainsi, p. 152 : " La justice arme son bras vengeur, la miséricorde en suspend les coups : comment faire éclater sa miséricorde, sans blesser ici la justice ? Mais, Chrétiens, la sagesse du Créateur dans ses trésors inépuisables va trouver ce moyen. Il revêt son Fils unique, son Fils brulant comme lui de charité, il le revêt d'une chair infirme et mortelle. Il sera livré à la mort par ceux même qu'il vient sauver mais par cette mort, le crime est puni, la justice apaisée, le coupable échappe, la charité triomphe. Mystère adorable d'un Dieu qui se plait à répandre la félicité ! Voilà ce que lui même a daigné nous découvrir, tout le reste est impénétrable ; c'est un abîme dans lequel il n'appartient pas même aux anges de sonder jusqu'au fond. Contentons-nous d'en admirer la grandeur, d'en respecter les ténèbres et de nous écrier : O profondeurs des trésors de la sagesse et de la connoissance de Dieu ! Que ses jugemens sont impénétrables et ses voies difficiles à sonder ! "

Voici quelques traits des sentimens de M. Le Cointe dans son sermon sur Jésus chef et consummateur de la foi, pp. 194, 195 :

" Le dévouement volontaire, la mort ignominieuse de Jésus-Christ n'a pas été un bienfait borné à une famille, à un peuple, à un siècle particulier, elle assure la rémission des péchés à tous les hommes ; elle assure le pardon pour toutes les fautes, il n'en est aucune que son sacrifice n'efface. . . . La terre étoit frappée de malédiction ; et par lui les voies de bénédictions descendent. L'homme était exclus du ciel et de la félicité et son sacrifice ouvre les portes du ciel et de la félicité. . . . De quel prix serait pour nous la vie, si après avoir été traversée par les afflictions du tems, elle devait être malheureuse dans l'Eternité ? Ah Voilà le triomphe de la charité de Jésus ! nos péchés qui devaient armer sa vengeance, n'ont fait qu'intéresser sa miséricorde et son amour, il a délivré les captifs de leurs chains, il a annoncé la paix à ceux qui étaient loin, comme à ceux qui étaient près, il a expié nos péchés et ceux de tout le monde. O charité ! ineffable charité de mon divin Sauveur, quel esprit

peut te comprendre ! quelle bouche peut te célébrer dignement ! Non les cieux ne sont pas aussi élevés au dessus de la terre, que ta dilection est grande envers les fils des hommes. De ta plénitude nous avons reçu grâces sur grâces."

Comment se fait-il donc que tant d'Anglais accusent l'Eglise de Genève de dédaigner l'œuvre de la rédemption ? Les uns ne se sont instruits des faits que dans les libelles de ses antagonistes, or tous sont exagérés, plusieurs inexacts, quelques uns calomnieux. Les autres en venant à Genève, n'ont vu que les ennemis de la vénérable compagnie et sont retournés en Angleterre, forts de documents recueillis sur les lieux et dont ils ont fait grand bruit. Quelques uns enfin ont prétendu juger par eux-mêmes, et induits en erreur par leur ignorance de la langue Française, ont porté des jugemens absolument faux, l'auteur de cet article pourrait en citer un exemple frappant.

Ce qui achève enfin d'expliquer cette étrange inculpation, c'est l'amour exclusif d'un grand nombre de personnes pour leurs systèmes Théologiques.

Le clergé de Genève repousse l'imputation du péché d'Adam, comme ne se trouvant point enseignée dans l'Ecriture, comme contraire à l'esprit de l'Evangile, comme injurieuse aux attributs de l'Être Suprême, à sa justice, à sa bonté, comme propre à propager l'incrédulité en faisant le Christianisme indigne de son auteur.

Les partisans de cette doctrine, afin de lui concilier des sectateurs, prétendent que la nier c'est rendre la rédemption inutile et sans but. Voilà le motif sur lequel se fondent beaucoup de personnes pour colorer cette accusation, l'Eglise de Genève dédaigne l'œuvre de la rédemption.

Ce n'est point ici le lieu de traiter au long ce sujet ; il ne s'agit pas d'un cours de Théologie, mais quelques observations suffisent pour établir que le reproche et les conséquences que l'on en tire sont également gratuits. Nous sommes fondés à nier l'imputation du péché d'Adam. Lorsque dans l'Ancien Testament il est parlé de la dépravation des hommes, jamais le péché d'Adam n'en est dit être la cause. Gen. vi. 5, 6, 11 ; viii. 21 ;

Psa. xiv. 1 ; Prov. xx. 9 ; Job iv. 16. Quand au nouveau Testament, il suffit de n'être pas absolument ignorant en critique, pour savoir qu'on a tordu le vrai sens des passages que l'on en cite, comme favorables à l'idée de l'imputation du péché d'Adam. St. Paul en disant aux Ephésiens ii. 3, qu'ils étaient naturellement des enfans de colère comme les autres, parle de la condamnation qui pesait sur le monde Payen, avant sa conversion au Christianisme, non point à cause du péché d'Adam, il n'en est pas fait mention, il en donne une autre cause ; Lorsque nous vivions selon les inclinations de notre chair, nous abandonnant à ses volontés et à ses pensées : comme si l'Apôtre craignait qu'on n'abusât de sa sentence, il l'achève et explique la cause de ce courroux de Dieu contre les Ephésiens. Quant au — * de St. Paul, Rom. v. 12, la grammaire et le sens s'opposent à ce qu'on en fasse une preuve en faveur de l'imputation de la chute d'Adam : *ἐφ' ᾧ πάντες ἡμαρτον*, ne signifie pas en qui tous ont péché, mais *parce que* tous ont péché ! Car *en qui* se rapporterait à mort ou à monde et non à homme, mot beaucoup plus éloigné dans la phrase. Wetstein nous enseigne avec les Lexicographes que *ἐφ' ᾧ* a le même sens que *διότι*, c'est ainsi que l'ont rendu les anciennes versions Syriacque et Arabe, c'est ainsi que Calvin l'a entendu dans son commentaire sur l'Épître aux Romains, *autant que* tous ont péché. C'est ainsi que le traduit la version Anglaise au même endroit, Rom. v. 12, *for that* all have sinned.

Lors donc que les écrivains du N. Testament déclarent qu'il n'y a pas un juste, non pas même un seul, Rom. iii. 10 ; ils enseignent un fait, mais ils ne prétendent jamais que ce fait se rattache à la chute du premier père des hommes. Or c'est un fait que nous reconnoissons tous ; les limites de l'homme, comme être intelligent et moral, l'état social, font assez comprendre comment l'homme est pécheur. Or le rédempteur est bien plus nécessaire pour racheter les hommes de crimes nombreux dont ils sont les auteurs, qu'il ne l'aurait été pour les racheter d'un crime que le premier homme seul aurait commis, et auquel

ils n'auraient eu aucune part volontaire. Ce ne sont pas des péchés imputés, ce sont des péchés commis qu'il s'agit de racheter.

Nous savons fort bien, Monsieur, et nous confessons avec sincérité, que nul homme ne peut s'avancer vers le tribunal suprême, appuyé sur sa propre justice, c'est pour ce la que nous exaltons la miséricorde du Christ et que nous déclarons avec l'Apôtre qu'il n'y a de salut par aucun autre, qu'il n'y a sous le ciel aucun autre nom qui ait été donné aux hommes par lequel ils puissent être sauvés.

J'aurais bien d'autres choses à vous dire sur la phrase répréhensible que le rédacteur a insérée sur les confessions de foi, mais je n'ai réellement pris la plume que pour ce qui me tenait le plus fortement au cœur, la rédemption; d'ailleurs on verra bientôt paraître un ouvrage sur les confessions de foi.

Le rédacteur termine son article par le vœu que Genève redevienne ce qu'elle était jadis. Je vous dis, Monsieur, avec confiance, on attaque Genève parce qu'elle est en avant de la plupart des autres Eglises au xix^e siècle, comme elle l'était au xvi^e; le tems viendra où elle recevra autant d'éloges et de bénédictions pour sa conduite actuelle que depuis quelques années elle a reçu d'outrages.

J. J. CHENEVIÈRE,

Past^r. et Prof^r. en Théologie.

Genève, Decembre, 1821.

SIR,

January 21, 1822.

I HEARD, many years ago, in conversation, a remark on those words in James v. 11, "Ye have seen the end of the Lord," which was quite new to me, and, till very lately, I never met with it in any version or commentary. One of the company, during an *unfashionable* conversation on the phraseology of the Scriptures, suggested that the Apostle, probably, did not refer to Job and to the reward of his patience by a restoration to worldly prosperity, but to Jesus Christ and the circumstances of our Lord's death, when he exhibited so lively a sense of the miseries coming upon his nation, and so much compassion even for his murderers.

Looking lately into *Le Nouveau Testament*, printed at Mons, in 1710,

by the *Jansenists*, I found the following note, which represents this as the most probable meaning of the expression:—"Selon le premier sens, *la fin du Seigneur*, veut dire la passion de J. C. Selon le second, la gloire dont le Seigneur a couronné la patience de Job." I find also in a French version, published at Paris in 1764, *avec approbation et privilège du roi*, a note, which adds, after stating the more common opinion, "Quelques-uns entendent cette *fin du Seigneur*, de la passion de JÉSUS-CHRIST, et du grand exemple de patience qu'il nous y a donné."

Should any of your readers have met with this sense of the words elsewhere, they will probably mention it.

Erasmus, as I see in his translated paraphrase, refers the words, "Ye have known what end the Lord made," to Job, for he thus comments: "You have marked him also getting the victory through the Lord's help: by whose goodness, for every thing that was taken from him by the malice of Satan, he received again twice as much." *Le Clerc* and *Doddridge* express the same opinion, taking no notice of the sense given by the *Jansenists*.
N. L. T.

Homerton,

January 19, 1822.

SIR,

IN availing myself of your permission to offer a reply to the gentlemen who have honoured with their animadversions the book intitled "The Scripture Testimony to the Messiah," I conceive it to be not necessary, nor desirable, to resume the general argument of that work. Having in it endeavoured to deduce the true sense of scripture on the subject under consideration, it seems to me to be my duty to leave my arguments and conclusions, together with whatever may be advanced in contradiction to them, to the judgment of thinking and candid men. Replications and rejoinders have, to my apprehension, served, in most cases of controversy, rather to obscure the original question, than to facilitate the forming of a correct and decisive opinion upon it. I propose, therefore, to restrict myself, as much as I can, to the acknowledgment of any errors into which I may have fallen, and the setting right of

any misapprehensions which may appear to have risen in the minds of others.

To your correspondent BENEVOLUS I feel myself deeply indebted, not only for the handsome manner in which he has been pleased to express himself towards me personally, but still more for the excellent and amiable spirit which his letter breathes. The matter of his censure is, that I have cast severe and inequitable reflections on Mr. Belsham, and have quoted with encomium an eminent deceased writer who has done the same. My reply will be comprized in two or three brief observations.

1. From the circumstance of this acute and gentlemanly censor's having adduced only one passage out of thirteen hundred pages, on which to ground his charge of an uncharitable and injurious spirit, I am induced to hope, that he regards that passage as an exception to the general tenor of the book; and that he admits its spirit and language, upon the whole, to be candid and respectful. May I trust, also, that it will not be deemed unbecoming in me to cite some sentences which expressed the disposition and desire of my mind; though I cannot flatter myself with having always acted up to that desire?

"The effusions of unchristian feeling will be viewed hereafter with grief and regret: but the words of truth and soberness, spoken or written in love, will abide the trial of time, and will furnish pleasing recollections in eternity. It is my sincere wish and endeavour to apply these sentiments, at all times and in all respects, to myself: and if, in any instance, I have violated them, I would be the first to condemn myself; and I hope I may say that such violation is not only contrary to my principles, but repugnant to my habitual feelings and practice."—*Script. Test.* II. 755.

"I abhor the availing myself of the *odium theologicum*, or in any other way practising upon the infirmities and evil passions of men. But I am conscious of my own frailties, and would not be very eager in the endeavour of self-justification. If, in any part of what I have written, there be any degree of unchristian asperity, any partial reasonings, any unjust representations, or any unhand-

some language; I do sincerely dis-

prove and regret such passages, and will thankfully accept reproof for them."—P. 757.

2. Benevolus has marshalled a powerful array of passages from Lord Bacon, Bishops Hall and Hopkins, Charnock, Flavel, Claude, Saurin, and Watts, and Bishop Clayton; in which there is a deliberate and studied confusion of the properties belonging to the human nature of our Blessed Lord, with those of that Divine Nature which, I conceive, the Scriptures attribute to him. These are adduced for the purpose of shewing that I have acted very unjustly in charging Mr. Belsham with misrepresenting and stigmatizing the orthodox doctrine, when he says that it teaches "the incarceration of the Creator of the world in the body of a helpless, pining infant." Those citations are painful and offensive indeed, and some of them so to a very high degree: and it is true, as Benevolus intimates, that he might have swelled his collection to a much larger bulk. He has also, in the honourable and candid manner which distinguishes his letter, pointed out my explicit disclaiming of such language, when found in orthodox writers, and the strong protest which I had thought it my duty to make against it. I beg permission to add, that, in the page which he has quoted, I expressly lamented that "Dr. Watts has repeatedly fallen into this fault in his Hymns, some of which wound a thinking and pious mind by language which one could not copy without pain."

Why then is Mr. Belsham so severely reflected upon, and accused of misrepresentation; when he has only said that which eminent orthodox writers have said, and some of them in phrases not very dissimilar?

I answer; that, in those writers and in others from whom like passages might be selected, the expressions under consideration are instances of studied paradox, laboured antithesis, and extravagant hyperbole; but that, in the passage of the *Calm Inquiry*, the language is manifestly that of SCORN and CONTEMPT. Upon this great difference in the two cases I ground my defence; and I cannot but think that strong reprehension was

called for, with regard to the latter case. But was it equitably called a "misrepresentation"? I continue to think that it was; because, in a professedly calm and dispassionate investigation, it is not fair to take our representations of a sentiment from the extravagant amplifications and exaggerations of rhetorical authors, whose taste led them, in other instances as well as in this, to sacrifice the strict accuracy of truth in order to produce a striking effect. Yet I do not fully approve of the language which I used; and, if the passage could be written again, I would try to find some milder terms of disapprobation. I likewise think it to be hazarding no improbable assertion, to say that, if my venerated friend, Dr. Edward Williams, were now alive, he would readily have joined in this declaration.

If now, Sir, I may hope that the patience of your readers can indulge me so far, I will transcribe some paragraphs from a well-known, highly esteemed, and unquestionably orthodox divine; the one whose statements may be regarded, probably more than those of any other writer, as a fair representation of the sentiments held by the majority of Calvinistic divines, particularly the Nonconformists of England and the Presbyterians of Scotland and America, from the era of the Reformation (and indeed *long* before) to the present time;—Dr. JOHN OWEN. The quotation will shew in what manner the most judicious and approved writers of this class have thought it fit and scriptural to represent their doctrine, on the union of the human and the divine natures in the person of Christ.

"This union, the ancient church affirmed to be made, *ατρεπτως*, without any change in the person of the Son of God, which the Divine Nature is not subject to; *αδιασπестως*, with a distinction of natures, but without any division of them by separate subsistences; *ασυγχυτως*, without mixture or confusion; *αχωριστως*, without separation or distance; and *στωδως*, substantially, because it was of two substances or essences in the same person, in opposition to all accidental union; as 'the fulness of the Godhead dwelt in him bodily.'—

"Each nature doth preserve its own natural, essential properties, entirely to and in itself; without mixture; without composition or confusion; without such a real communication of the one to the other, as that the one should become the subject of the properties of the other. The Deity, in the abstract, is not made the humanity; nor on the contrary. The Divine Nature is not by this union made temporary, finite, limited, subject to passion or alteration: nor is the human nature rendered immense, infinite, omnipotent. Unless this be granted, there will not be two natures in Christ, a divine and a human; nor indeed either of them; but somewhat else, composed of both."—*Owen's Christologia*, chap. xviii.

One of the Reviewers whom Benevolus quotes, represents me as having used "compliments" towards some of the writers whose opinions I have opposed. I really cannot acknowledge myself chargeable with this fault. *Compliments*, understanding by the term expressions of honour or respect bordering upon the adulatory or exaggerated style, I should think miserably out of place in a serious discussion of the most important religious subjects. Whatever language of respect I have used in relation to any of those whose doctrines or arguments I have disputed, has been no more than what I sincerely believe to be required by truth and uprightness. My situation is a little remarkable, but by no means unexampled. While your worthy correspondent has taken so much pains to convict me of an uncharitable spirit; another periodical work has made me the object of thundering rebukes, for undue "complacency,"—"excessive liberality,"—and even "abandonment of principle." But I shall say, with the poet, *αμεινω δ' αισιμα παντα* and comfort myself with the conscientious persuasion that both classes of my reprovers are mistaken.

This letter has run out to a much greater length than I expected. I must, therefore, defer till the next month my request for the admission of what I may have to reply to my learned friend Dr. Jones.

J. P. SMITH.

REVIEW.

"Still pleased to praise, yet not afraid to blame."—POPE.

ART. I.—*A Vindication of 1 John v. 7, from the Objections of M. Griesbach, in which is given a New View of the External Evidence, with Greek Authorities for the Authenticity of the Verse not hitherto adduced in its Defence.* By the Bishop of St. David's. Rivingtons. Pp. 70.

ACCUSTOMED as we have been to see the Bishop of St. David's venturing on the forlorn hope in defence of orthodoxy, we confess that we were not prepared for his present undertaking. The publication of Griesbach's New Testament, in which that great master of the art of sacred criticism, himself a Trinitarian, declared that there is no such thing as a rule of evidence for the text of the New Testament, if 1 John v. 7 be not spurious, with the works of Porson and Marsh in the Trivisian controversy, seemed to have convinced the orthodox of that day, that it was a hopeless task to defend its authenticity, and no man, with the smallest pretensions to the character of a scholar ventured to quote it as Scripture. The cause of truth, it was said, needs no such support; the doctrine of the Trinity can be established to demonstration from a multitude of other passages; let the Unitarians make what they can of the concession that this is spurious; we have other arrows in abundance in our quiver for their discomfiture. Soon, however, they found that their glorying had not been good, and that the doctrine of the Trinity was so far from being supported by such an exuberance of proof, that if this text were taken away there would not remain in the New Testament a single passage in which it even seemed to be taught. The weapon which had been thrown by was again brought forth from the armoury, to dazzle, at least, if it could not wound. The text of the Heavenly Witnesses again made its appearance in the controversy with the Unitarians, timidly and cautiously indeed at first, more boldly afterwards when it appeared that the authors of its former disgrace were no longer to be dreaded.

Griesbach and Marsh were gone to their reward, the arm that smote the wretched Travis into atoms was paralyzed by death; so the Nolans and the Hales' thought they might come forth in safety, and parade to the sound of their own acclamations over the deserted field. For the honour of criticism we are grieved to see Bishop Burgess lend to these empty boasters the sanction of a name, with which is associated the recollection of services rendered in former days to classical literature: we were indeed aware, from his former works, that his zeal against Unitarianism had overpowered not only his judgment but his learning: still we were not prepared to expect from him any thing quite so weak, superficial and *disingenuous* as this Vindication.

Our readers, we presume, are generally aware, that the text of the three Heavenly Witnesses, and the words *ἐν τῇ γῇ* in the eighth verse, are found in no Greek MS. except that of Dublin College; that they are cited by no Greek father in all those violent controversies about the Trinity and the person of Christ, when heaven and earth were moved to furnish arguments against the heretics; when the most strained and absurd allegorical interpretations of Scripture, and of the eighth verse in particular, were resorted to; when the words which precede and the words which follow the text in question were quoted; that they are found in the MSS. of no one ancient version but the Vulgate; that even of this, though the majority retain, the oldest and the best MSS. reject the seventh verse;* that of the Latin Fathers, many, to whose arguments it would have been invaluable, have not quoted it; and that Vigilius Tapsensis, at the close of the fifth century, is the first in whose works a

* "The few Latin MSS. that reject the verse are as much superior to the herd of incorrect and modern copies that retain it, as a small, well-trained band of soldiers to a numerous rabble destitute of discipline and unanimity."—Pors. p. 154.

distinct citation of it appears. We should think that it needed no profound knowledge of the art of criticism, but only a little of that common sense which learning unfortunately cannot teach, to see that such a passage must be spurious, or that there is an end of all critical certainty. The Bishop of St. David's thinks he can set all this evidence aside, and these are his arguments: that the sense is imperfect and the construction solecistic, if the seventh verse be taken away; that our Greek MSS. of this Epistle are comparatively modern, and, therefore, cannot prove what was the reading of the early ages: that the Latin Fathers quote it as early as Tertullian; that Mr. Nolan, in his "profound and interesting Inquiry into the Integrity of the Greek Vulgate," has made it probable that Eusebius struck out the Heavenly Witnesses in the days of Constantine: lastly, that Mr. Porson declared his willingness to come over to Mr. Travis' opinion, if *two* Greek MSS., 500 years old, could be produced, containing the verse, and that Dr. Adam Clarke thinks that *one*, the Dublin MS., is more likely to have been written in the thirteenth century than in the fifteenth. Let us examine these arguments separately.

1. The harshness of construction and solecism, produced by the omission of the seventh verse, consists in this; that τὸ πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἷμα, in the eighth verse are all neuters; and yet the apostle says of them, *τρῆς εἰσιν οἱ μαρτυρῶντες*. Assuming it, therefore, to be a rule of Greek construction, (for his argument implies this, though he does not expressly state it,) that nouns in apposition must be of the same gender as those to which they are apposed, the Bishop argues that St. John could never have fallen into such a solecism, as to use the masculine in the eighth verse, but for the circumstance of his having the moment before used *οἱ μαρτυρῶντες* in the seventh, in connexion with ὁ πατήρ, ὁ λόγος, καὶ τὸ ἅγιον πνεῦμα, where the masculine is grammatically correct. Now it is very obvious to reply to this, as Dr. J. P. Smith has done, (Scrip. Test. II. 545,) that the masculine is used because the words are personified. Bishop Burgess, indeed, objects that πνεῦμα cannot be

personified in the eighth verse, because in the sixth we read καὶ τὸ πνεῦμα ἐστὶ τὸ μαρτυρῶν; but, in the first place, there is no reason that an author should always personify, because he sometimes does it; and, in the second place, the constructions have no analogy; τὸ μαρτυρῶν, in the sixth verse, is the predicate of the proposition, in which it would certainly have been a harsh, though by no means unauthorized, construction, to have departed from the gender of the subject; the neuters in the eighth verse, instead of being either the predicate or the subject, are apposed, exegetically, to οἱ μαρτυρῶντες, the subject. The logical order of the words is this; ὅτι οἱ μαρτυρῶντες (τὸ πνεῦμα, κ. τ. λ.) εἰσὶ τρεῖς. This distinction either Bishop Burgess and his oracles, Mr. Nolan and Dr. Hales, have overlooked, or they mean to maintain, that in all cases nouns in apposition must be in the same gender as those which they are introduced to explain. Let us hear the opinion of a much better grammarian than any of the three. "The apposed substantive should in strictness be of the same number and gender as the first; *but they are often different*, especially when the apposed word is an *abstractum pro concreto*." (Matthiä, § 431 of the smaller grammar; for the passage is not contained in the larger, translated by E. V. Blomfield.) He quotes, as examples, Eur. Troad. 429, ἀπέχθημα πάγκοινον βροτοῖς οἱ περὶ τυράννης καὶ πόλεις ὑπηρεῖται. Hes. Scut. Herc. 296, 313, ὄρχος, (τρίπος,) κλυτὰ ἔργα περίφρονος Ἡφαίστιο. Will it be said that Matthiä's examples are all from poets? In the book of Proverbs, xxx. 29, we read, Τρία εἰσιν ᾧ ἐνὸς ὁδὸς πορεύεται καὶ τέταρτον ὃ καλῶς διαβαίνει· σκύμνος λίαντος καὶ ἀλκίτωρ καὶ τράγος καὶ βασιλεὺς. Here are four masculine nouns in the enumeration, but the relative and numerals are neuter; while, in the passage in John, the nouns in the enumeration are neuter, and the numeral and participle masculine. No doubt, had the author of the Proverb chosen, he might have said, *τρῆς εἰσιν οἱ*, and the author of the Epistle, *τρία εἰσιν ᾧ*; but the former wished to make his predicate as indefinite as possible, and the latter to make his as definite and personal as he could; and we humbly maintain

that neither of them has written in "defiance of grammar."

But there is another reason why the seventh verse must be retained. Wolfius and the Bishop of Calcutta have observed, that without the $\epsilon\nu$ of the seventh verse, the $\tau\omicron$ $\epsilon\nu$ of the eighth is unaccountable. Let us see, then, what sense we get by making the $\tau\omicron$ $\epsilon\nu$ of the eighth refer to the $\epsilon\nu$ of the seventh. "There are three which bear witness in heaven, the Father and the Word and the Holy Spirit, and these three are one thing; and there are three which bear witness on earth, the Spirit, the water and the blood, and these three are *to that one thing*." What meaning can be attached to these words we cannot imagine. There is no need of any new theory of the Greek article, to explain the use of $\tau\omicron$ before $\epsilon\nu$; it marks more emphatically the absolute unity of purpose of the Three Witnesses. Unquestionably this might have been expressed by $\epsilon\iota\varsigma$ $\epsilon\nu$, but less forcibly. So the Apostle, 1 Cor. xii. 11, might have contented himself with saying, $\epsilon\nu$ $\kappa\alpha\iota$ $\tau\omicron$ $\alpha\upsilon\tau\omicron$ $\pi\nu\epsilon\upsilon\mu\alpha$, but he has chosen to say $\tau\omicron$ $\epsilon\nu$.

2. Bishop Burgess allows, that all the Greek MSS., save one, (the Codex Ravienus he abandons to its fate,) omit the seventh verse; but not at all dismayed by this circumstance, he sets himself to prove, by a most extraordinary process, that this is no reason for doubting its authenticity. He divides the whole time, from the composition of the Epistle to the invention of printing, into three periods, the first extending to the end of the third century, the second to the end of the ninth; and he observes, that during the first period there is *no external evidence against the verse*, because none of our present MSS. are as old as the third century. If this remark had proceeded from some one devoid of every tincture of critical knowledge, the confusion of ideas which it indicates, might be explained; if a Toland or a Collins had thrown it out as an insinuation against the evidence of the authenticity of Scripture, the motive would have been intelligible: but, surely, nothing except the blind zeal which leads a man to demolish the bulwarks of our common faith, if he thinks he can bury an adversary under the ruin, could have

induced the learned and pious Bishop of St. David's to have furnished the infidels with such an argument as this. No external evidence, it seems, as derived from MSS., can be of higher date than the MSS. themselves. Now, it is pretty generally admitted that our present copies of the Hebrew Scriptures are not older than the tenth century; consequently there is an interval, from the time of Moses, of 2500 years, *during which we have no external evidence of the existence of the Pentateuch*. It is vain to talk of the collateral evidence of translations, &c.; *nemo dat quod non habet*; they all exist in MSS. equally recent with those of the Hebrew Scriptures, and having no evidence themselves, they can lend none to others. But to add inconsistency to absurdity, the Bishop goes on to say, that the "oldest Greek MS. extant is of much later date than the *Latin Version* of the Western Church." Has, then, this version come down to us on some tablet of brass or marble, while the Greek original is only to be found in modern and perishable parchment? If not, then we have as little external evidence of the one as of the other, not only during the first period, but down to the time when our present MSS. of each were written. We may be thought, perhaps, to pay a poor compliment to the sagacity of our readers, even by observing, in passing, that as MSS. are not created, $\epsilon\grave{\iota}\varsigma$ $\delta\epsilon$ \omicron ν $\tau\omega$ ν , but copied from each other, the MS. of the fourth century, which is still preserved, is *external evidence—not demonstration*, but *evidence*—of the existence of its TEXT in the preceding centuries, the MSS. of which have perished, and that thus the chain is carried up to the autograph of the author. Allowances must be made for the human infirmities of transcribers, and as these are repeated with every act of copying, the oldest MSS. are reasonably considered as the most valuable: but if, according to Bishop Burgess's principle, there could be no external evidence of the existence of a text, before the time when the existing MSS. of it were written, the scepticism of Harduin was moderate and rational.

But, on what ground does our author so confidently, and without giving his reader the smallest hint that

the matter is doubtful, speak of the Latin Version as having contained this verse during his first period? Did he not know that this very point is most strenuously contested by the opponents of the verse? Did he not know that the greatest critic of the age had pronounced the Latin MSS. which omit the verse, to be infinitely superior to the herd in which it is found? (See the passage quoted from Porson before.) Is he prepared to deny this? He knows himself, we apprehend, better than to venture to oppose himself on such a point to such an authority. He has dealt most *disingenuously* by Porson, in representing him as allowing that the verse in dispute was in the Latin Version, even from the end of the second century. How could he, unless the clearest of heads had become all at once as confused as that of certain defenders of orthodoxy, admit that a text was in the Latin Version, at this early period, and yet condemn the copies which contain this text as a worthless rabble? Porson is arguing for the moment upon a supposition (Letters, p. 143) which, in the whole of his subsequent reasoning, he refutes, that this text *had been* in the Vulgate from the end of the second century, and maintains, that even in that case, its authenticity would not be certain: the very next paragraph (p. 144) begins with these words: "*Thus I should argue if all the MSS. consented in the received reading.*" We confess it to be a very difficult stretch of our charity to believe, that Bishop Burgess mistook so common a phrase as "allowing that it had been," for "I allow that it was;" at any rate, the man who can so misunderstand a plain sentence of his mother tongue, must excuse us if we do not attach much value to his judgment, when he talks of the internal evidence which arises from the connexion of an author's ideas and the coherence of his arguments.

Again, before we quit the subject of this first period, we must ask, is the Vulgate Latin Version the only one of this age which exists? A reader of Bishop Burgess might naturally suppose that it was; for we do not recollect that he enters into the slightest explanation, why 1 John v. 7, is wanting in the Syriac, the earli-

est, probably, of all the translations of the New Testament, and all the other oriental versions, which are not known to have been corrupted from the Latin in very recent times. Here is no discordancy of MSS., as in the case of the Latin Version; their testimony is clear and consistent, and the absence of the disputed text is to be accounted for in no other way than its absence in the Greek MSS. from which they were made. What are we to say of the dead silence of the Greek fathers, who never once, during this period, quote the verse in question? Bishop Burgess will not allow that a defender of the text is bound to explain this. It is an approved method of getting rid of a troublesome claimant, to deny the debt; but this silence of the fathers will remain an invincible argument of spuriousness till it is explained,* and that too in some better way than the *disciplina arcani*, or Mr. Nolan's dream of the erasure of the text by Eusebius. It is true, the Bishop does make a feeble effort to prove that the Greek original must have contained it in the two first centuries. The Alogi were a set of heretics, who rejected the writings of St. John, on account of their denial of his doctrine of the Logos. Now, it has been thought, that as the divinity of the Logos is taught in no part of the first Epistle, but in the text of the Heavenly Witnesses, they could have had no reason for quarrelling with it, had this text not been found in it from the earliest times. The reader will perceive, that this argument can have no force whatever, unless we are assured that the Alogi rejected the first Epistle, as well as the other works of the Apostle. But the proof of this completely fails. Epiphanius, who gives this account of the Alogi, only says, that they rejected the Gospel and the Apocalypse. "O, but," says the Bishop, "they *must* have rejected the Epistle, because the doctrine of Christ's divinity is much more clearly taught in it

* "Negativum argumentum in tali questione repudiari nequit; nil id valet de uno alterove scriptore, valet de permultis, dictum tam insigne, ad controversias decidendas singulariter opportunum prætereuntibus." Bengelius Gnom. ad 1 Joan. v. 7.

than in the Gospel or the Apocalypse." Taught where? In other passages of the Epistle, or in the text of the Heavenly Witnesses? If in other passages, then the Alogi, on the Bishop's own shewing, had their reasons for rejecting the Epistle, though the disputed text never made a part of it; if in this text itself, we shall have a beautiful specimen of the argument in a circle; the text is genuine, because the Alogi rejected the Epistle; and the Alogi must have rejected the Epistle because the text is genuine.* The bishop himself is not only *ἄλογος* but *ἀλογωτάτος*. On the whole, he has been as completely foiled as his predecessors have been in the attempt to produce even a tittle of evidence, that this verse existed in the earliest copies of the New Testament.

It is not without reason that he makes his second period to extend from A. D. 300 to 900, a division of which we did not at first discern the motive. In this period, the external evidence, even according to his own very original definition, begins to press hard upon his favourite text. The oldest MSS. of the Greek Testament fall within this period, perhaps not far from the commencement of it, and they with one consent omit the Heavenly Witnesses; no version except the Latin, and that only in the most modern and corrupted copies, exhibits them; no Greek father quotes them as a proof of the Trinity. What can be set against these proofs of spuriousness? The Bishop finds, that towards the end of what he makes his second period, after the Latin fathers had begun to use the words as Scripture, a Latin writer, (a forger of a prologue in the name of Jerome,) speaks of the verse as being exant in

the Greek. See, now, the advantage of the skilful construction of a *period*. Had he said that till the eighth century, to which this respectable testimony belongs, there was no proof of the existence of the text of the Heavenly Witnesses in the Greek, even his orthodox readers would have been startled; but by speaking of the whole 600 years as a period, he hoped that they would forget that his argument (such as it is) applied only to the latter part of it, and agree with him that, *in this period*, there is positive evidence of the existence of the text in the Greek. And of what kind is this testimony? The author of it comes before us with a lie in his mouth;* for he pretends that he is St. Jerome, a falsehood so glaring, that even the Bishop of St. David's gives him up; and he does not after all assert, but only insinuate, that the verse was found in Greek MSS. If, then, in spite of the *disciplina arcani* and the Arian erasures of Eusebius, this occidental forger found the Heavenly Witnesses in the Greek text, in the eighth century, what is become of those orthodox MSS.? A false witness, not unfrequently, by some casual concession, ruins the cause which he is produced to support, and such is the case with the Pseudo-Jerome. When he reproaches the Latin copies with the omission of the Heavenly Witnesses, he plainly shews, that in his time that version did not generally contain them; and what, then, becomes of its testimony to their having been in the Greek, in the age succeeding that of the Apostles? As to Walafrid Strabus, in the ninth century, who, in a Latin commentary, glosses on this verse, there is no proof that he had compared the Latin and Greek texts together, nor does he himself profess to have done it. That he includes 1 John v. 7 in his commentary, only shews, that in the ninth century it had gained a footing in the Latin MSS. The reader of Bishop Burgess would, indeed, conclude, from the artful arrangement of his words, that Walafrid Strabus had asserted the

* The fact is, that Epiphanius says expressly (Hær. li. 34), "that the Alogi rejected the Gospel of John and the Apocalypse, perhaps, also, (*ταχα δε και*) the Epistles, because they harmonize with the Gospels and the Apocalypse." It is evident that he had no other reason for believing that they did reject the Epistles, than this conjecture of his own; and of a multitude of authors who mention the Alogi as rejecting the Gospel and the Apocalypse, not one mentions the Epistles. See Michaëlis Introd. Ch. xxx. § 5.

* "Ut libere dicam quod sentio, testimonio illo (sc. prologi) auctoritatem textui conciliare velle nihil aliud esse puto quam, ἀπὸ τοῦ ψεύδους τὴν ἀλήθειαν συζητᾶσθαι." Millius ad loc.

superior authority of the Greek to the Latin in this passage. "He could not be ignorant either of the defects which the author of the Prologue attributes to the Latin copies of his day, or of the integrity of the Greek as asserted by him; and he directs his readers to correct the errors of the Latin by the Greek." Who would not suppose that Strabus had directed his readers to insert 1 John v. 7 from the Greek?—No such thing; this is only a general recommendation to his reader to apply to the Greek and Hebrew; having no reference to this passage; and it does not appear that he himself understood either, unless it be argued that an author has always tried himself every practice which he recommends to his reader. Epiphanius and the Alogi appear again upon the stage, but with as little benefit as before to the Bishop's cause, and very little credit to his fairness. "Epiphanius, who lived in the fourth century, says, that the Epistles 'agree with the Gospel and the Apocalypse' in the doctrine of the Logos, and assigns this agreement as the reason for thinking that the Alogi rejected the Epistles as well as the other writings of St. John." The reader, whom previous experience has put on his guard, will perhaps perceive, that the words "in the doctrine of the Logos," on which the whole force of the argument depends, are those of the Bishop, not of Epiphanius; but most persons, certainly, would understand them as if Epiphanius himself had stated this as the point of agreement. We have already seen that there is no proof whatever that the Alogi rejected the Epistles of John; but if they did, and on the ground of the term Logos being applied to Christ, they may have taken offence at the very first verse, "That which was in the beginning, &c., concerning the word of life." So far is it from being true, that the Gospel and Epistle correspond only in the controverted verse.

3. We are next to accompany the Bishop in his inquiry into the citations of the Latin Fathers, the only part of the argument which affords even the shadow of a reason for maintaining the authenticity of the common reading. He asserts that Tertullian, because (C. Praxeian, 25) he uses the

words *qui tres unum sunt* of the Father, Son, and Spirit, meant to quote 1 John v. 7, though there is not a word of allusion to St. John, and though Tertullian justifies his own expression by the words of Christ, *Ego et Pater unum sumus*. This point has been so amply discussed in the course of the controversy, that it is unnecessary to dwell upon it. Cyprian, it is acknowledged, says, "De Patre et Filio et Spiritu Sancto scriptum est *Et Tres Unum Sunt*." See Griesb. ad loc. 1 Jo. v. 7, p. 13. And we do not wonder that any one who considers this passage alone, and is accustomed to the more accurate way of speaking of modern times, should regard this as a proof, that Cyprian's copy of the Epistle contained the Three Heavenly Witnesses. But how was this passage of Cyprian understood by those who lived near his own time, and who must, therefore, have been the best judges of the meaning of his phrases? Facundus, in the sixth century, quoting this passage from Cyprian, says expressly, that Cyprian had understood the words of the Apostle respecting the Spirit, the water and the blood, of the Father, the Son, and the Holy Spirit. Now, the stronger the words of Cyprian are the more decisive is the proof, that the copy which Facundus used did not contain the seventh verse; for who would ever have referred Cyprian's words to an allegory of the eighth verse, if they expressed the literal sense contained in the seventh? It must, however, be admitted, that some MSS. of the Latin, even in this age, did contain the seventh verse; for Fulgentius, writing against the Arians, quotes it, and explains Cyprian's words as an allusion to it. But as Fulgentius lived after Vigilius Tapsensis, who clearly quotes the seventh verse, his evidence adds nothing to the antiquity of the reading; and Facundus is a sufficient proof, that the words of Cyprian do not necessarily imply that it was extant in Cyprian's time.

We pass over two or three authors who use the phrase *tres unum sunt*, which only expresses a doctrine unquestionably then prevalent in the church, but are no proof of a quotation to reach Eucherius, Bishop of Lyons, in the fifth century. The

Bishop of St. David's thinks he has detected Porson and Griesbach in an error respecting him, and we must, therefore, quote the whole passage to which his remarks apply. There are two works of Eucherius, the *Formula Intelligentia Spiritualis*, and the *Liber Quæstionum*. Now, in the first of these, one edition, that of Brassicanus, Basil, 1531, has the following passage: "En Joannis Epistola: Tres sunt qui testimonium dant in cœlo, Pater, Verbum, et Spiritus S., et tres sunt qui testimonium dant in terrâ, Spiritus, aqua et sanguis;" and this reading has been found in two MSS. Two other editiones principes, however, exhibit the passage as follows: "In Joannis Epistolâ: Tria sunt quæ testimonium perhibent, aqua, sanguis et spiritus," and that is all. The question then is, which of these readings is genuine. If this were not a question of *theological* criticism, we believe no critic would hesitate to prefer the shorter reading; since it is very explicable how a transcriber should be led to alter the text of Eucherius to conformity with the Vulgate, but to correct it according to the Greek was a thing which would never enter into any one's mind in those ages. And here the matter might be left. But it has been argued by Lardner, Porson, and others, from a passage in the *Quæstiones*, that the shorter reading must be the true one, and it is here that the Bishop thinks he has found them all in error. The passage is this, "Interrog. Item in Epistolâ suâ Joannes ponit: Tria sunt quæ testimonium perhibent, aqua, sanguis et spiritus. Quid in hoc indicatur? Resp. Simile huic loco etiam illud mihi videtur, quod ipse in Evangelio suo de passione Christi loquitur dicens; unus militum lanceâ latus ejus aperuit et continuo exivit sanguis et aqua; et qui vidit testimonium perlubuit. In eodem ipse de Jesu supra dixerat: Inclinato capite tradidit spiritum. Quidam ergo ex hoc loco ita disputant: Aqua baptismum sanguis videtur indicare martyrium, spiritus vero ipse est qui transit ad Dominum. Plures tamen hic ipsam interpretatione mysticâ intelligunt Trinitatem," &c., and he goes on, elaborately, to explain its application to the Trinity. Now, Porson and others have argued, that Euche-

rius himself meant to be reckoned with the *Plures*, who adopt the mystical interpretation, and that he would never have allegorized the eighth verse for an argument, if he had found a literal one in the seventh. We confess that we are not satisfied with their reasoning. Had Eucherius been arguing in favour of the Trinity, and had he passed over the seventh verse to allegorize the eighth, as many have done, the argument that he could not have had the seventh in his Bible would have been decisive: but we see no reason why the same man, in the abundance of his zeal to extract the Trinity, *per fas et nefas*, from every part of Scripture, might not allegorize the eighth verse as well as apply the seventh. Bishop Burgess, however, assails them on a different ground, and maintains that they have misunderstood Eucherius, who, as he says, enumerates three opinions: his own, "*mihi videtur*;" that of those who explained the water of baptism, &c., "*quidam ergo ex hoc loco disputant*;" and that of the majority, "*Plures tamen*." But would any man, writing in Latin, and intending to oppose his own opinion and that of certain others, have said, "*mihi videtur*," "*quidam ergo disputant*." Ergo is surely no adversative particle; had he meant what the Bishop supposes, he would have said *quidam tamen*—*plures vero*. The fact is, that the only opposition is between the second and the third opinions. He first explains the water, &c., correctly and historically of the death of Christ, and then goes on to mention two kinds of spiritual application deduced from it, and these he opposes to each other by *quidam* and *plures tamen*. Porson concluded from the labour which he has bestowed upon the second, which applies it to the Trinity, that it was to this he himself inclined, and there is certainly nothing in the words which implies that it was not.

But allowing that Eucherius did not apply the eighth verse mystically to the Trinity, (should the Bishop cast his eyes on these humble pages we hope he will not say, the Unitarian Reviewer *allows*;) this passage is most important to the opponents of the Heavenly Witnesses. The Bishop endeavours to shew, against

Marsh, that Augustine was not generally followed in applying the eighth verse to the Trinity, and actually produces this passage from Eucherius, with his new interpretation, as a proof that Marsh is wrong. And what does Eucherius say in the New Version? "I interpret the water and the blood of the crucifixion; certain persons of baptism; THE MAJORITY, HOWEVER, explain it mystically of the Trinity." Is not the Bishop "a truly polite and moderate arguer, when every third word is in favour of his antagonist?"

The opponents of the Heavenly Witnesses have observed, that as the Latin Fathers very seldom understood Greek, they can only be considered, even when they use the seventh verse, as evidences of the reading in the Latin Version. This, Bishop Burgess will by no means allow, and produces some reasons why they must have been good Greek scholars: "Justinian published his Laws in Greek as well as in Latin." This is a specimen of the *ignoratio elenchi* worthy to stand beside the reasoning in a circle which we quoted before: it is a very good proof that many Greeks understood no Latin; how it proves that most of the Latins understood Greek we are utterly at a loss to conceive. Again, "Greek was spoken and written at Carthage in its Pagan state," and, hence, it is inferred that it cannot have been neglected in the Christian church of that place. This is the argument *à fortiori*; let us try its validity by a parallel case. The youth of Britain, in its Pagan state, spoke Latin fluently, (Tac. Agr. 21, Juv. Sat. 15,) of course Alfred cannot have told the truth when he says, that at his accession there was not, to his knowledge, a priest south of the Thames who could translate a piece of Latin.

4. Although Bishop Burgess denies that he is bound to give any explanation of the disappearance of 1 John v. 7, from the Greek MSS., and its non-quotation by the Fathers, he appears to rely not a little on Mr. Nolan's "profound and interesting Inquiry" into the Greek Vulgate, and the reasons which he gives for believing that Eusebius cut this text out. We have no intention of entering into any minute examination of that confused and

prolix performance; but in connexion with our present topic we cannot help remarking, that the charge against Eusebius rests on a most stupendous blunder or a most disingenuous perversion of Mr. Nolan's. The copies of the Scriptures having been reduced in number by the persecutions of Dioclesian and Maximian, Constantine commissions Eusebius to cause fifty legible and portable MSS. to be prepared by calligraphi: τῶν θείων δηλαδὴ γραφῶν, ὧν μαλιστα τὴν τε ἐπισκευὴν καὶ τὴν χρῆσιν τῷ τῆς ἐκκλησίας λόγῳ ἀναγκαίαν εἶναι γινώσκεις. See Nolan, p. 26. If he really believes that this passage confers on Eusebius "a power to select those Scriptures chiefly which he knew to be useful to the doctrine of the church," he construes Greek as no man, we believe, ever did before him, and as we hope no man, at least no man who writes a book on the Greek Testament, ever will again. Where the whole charge rests on the ignorance of the accuser, it is useless to argue its absurdity. The Bishop of St. David's and Mr. Nolan are worthy of each other's panegyric. *Qui Bavium non odit amet tua carmina Mævi.*

5. The Codex Dublinensis, the only Greek MS. which contains the Heavenly Witnesses, was thought at first to have been purposely forged to meet the natural demand for some testimony which might justify editors in inserting the text. Mr. Porson, who had seen copies of the hand-writing, pronounced it to be "certainly not earlier than the fifteenth, and possibly as late as the sixteenth century." Dr. Adam Clarke, it seems, thinks it more likely to have been written in the thirteenth than in the fifteenth. We have a great respect for Dr. A. Clarke, as a learned and an honest man; but we have yet to be informed of the reasons why we should prefer his judgment on the age of a MS. to that of Porson. That it was forged for the purpose of fraud we see no reason to maintain; but the same author has observed a circumstance which is quite as fatal to its authority; viz. that the controverted passage is translated in a bungling manner from the modern copies of the Vulgate. Letters, p. 117. Yet this is the MS. which Bishop Burgess vaunts as sufficient, with his collateral evidence already examined, to counter-

balance all the arguments against the authenticity of the verse. He deprecates, however, the supposition that because no other Greek MSS. have been produced, none ever will; and not dismayed by the delay of its accomplishment, renews the pious hope of Bengelius, that many such will hereafter come to light. It is contrary to the practice of all tribunals, we believe, to defer a decision, when both parties have had a reasonable time to produce their vouchers, because one of them makes affidavit that he believes the "bookshelves of Divine Providence" to contain documents which, could he only get at them, would be very important to his cause. On the evidence produced, 1 John v. 7 must be condemned as spurious. When another Greek MS. containing it comes to light, the cause can be reheard; by that time the Dublin MS. will be at least 500 years old, and consequently competent to fulfil the conditions of Mr. Porson's challenge.

We had intended to have concluded with some remarks on what Bishop Burgess says of Unitarians, but we trust that what we have already said will enable them to bear with equanimity his harsh words and his unfavourable opinion. The cross fire of our unskilful enemies is destructive only to themselves. While an Irish Bishop complains that we take as much or as little of Griesbach as we like, his Cambrian brother declares that our cry is "Griesbach, all or none." We are pretty well accustomed to the charge of pride of understanding and overweening confidence in our own judgments; but, according to Bishop Burgess, our crime is a Popish deference to authority. "They trust to their auxiliar, M. Griesbach. He is the rock of their infidelity and the pope of their system. His single authority is sufficient for mutilating the received text of the New Testament. On him they repose as their security, and content themselves with retailing his objections." Another charge is, that the Unitarians have done nothing themselves in this controversy, and only avail themselves of the labours of others. If by Unitarians the Bishop means those of the present day, the answer is ready, that there was nothing left to be done, in a case

where the truth has long been established to the satisfaction of all competent judges, except now and then to expose the feeble sophistry which endeavours to revive exploded errors. Whether the Unitarians are unable or unwilling to do this the Bishop himself may judge. If he means by Unitarians all impugnors of the doctrine of the Trinity, he has forgotten surely what Emlyn and Benson, and Newton and Porson, have done in this controversy. The Unitarians, it is true, prefer to appeal to Trinitarian authority; but are they answerable for those prejudices of the orthodox which make them attach more weight to a name than an argument? Λόγος γὰρ ἔκ τ' ἀδοξούντων ἰδὼν, καὶ τῶν δοκούντων αὐτὸς ὁ ταυτὸν σθένει.

K.

ART. II.—*The Country Minister, a Poem, in Four Cantos, with other Poems.* By the Rev. J. Brettell. 12mo. pp. 113. Whittakers. 1821.

WE rise from the perusal of "The Country Minister" with the delight we feel after having enjoyed the conversation of a man endued with good sense, benevolent sensibility and true piety: though pleased with the sweetness of the versification, the truth and tenderness impressed on every paragraph make us appear to listen to the voice of a companion rather than to the studied strains of a poet. The subject did not call forth the loftier diction of genius; but if the work afford not the highest gratification of taste, it gives ample enjoyment to the benevolent heart; for although there are little incongruities in the character of the hero, which convince us that the poem portrays only the circumstances belonging to the situation of the Country Minister, not the history of any individual, yet we feel impelled to believe that the purest feelings and noblest sentiments attributed to the subject of the work are a transcript of the mind of the author, and lament that we are acquainted with him only through the medium of his book.

There is so little inequality in this poem, that it is difficult to select particular passages for extracting. In pages 38 and 39 the union of ener-

getic feeling, with painful timidity, is described in an interesting manner :

" Yet were there times, the timid, bashful look,
And air retir'd his face and form forsook,
When no fear damp'd his young soul's ardent flame,
And warm and fast the flowing language came,
Came from his heart, whilst nature's ecstasies
Spoke in his voice and darted from his eyes—
Then beam'd his spirit forth without disguise.
Oh ! there are moments in life's earlier days,
Whilst yet the heart is cheer'd by hope's bright rays,
When—breaking through the gloom around it cast—
Th' enthusiast mind—all reckless of the past,
Surrounded by the self-created light
Of its own visions, pure, ethereal, bright,
Will gaze intense, with soul-enraptur'd sight,
Upon this world of woe, o'erlook its ill,
And frame its scenes exactly to the will,
Deeming the earth a paradise of bliss—
Visions too happy for a world like this !"

The following paragraph, pp. 43, 44, is full of nature and tenderness :

" Who has not felt a pang, or dropp'd a tear,
On leaving scenes which time has render'd dear,
Where—day by day beheld for many years—
Each well-known object like a friend appears ?
The heart, when once familiar with them, clings
With fond idolatry to lifeless things.
A walk, a prospect, mountain, stream, or tree,
Which passing strangers undelighted see,
To those who long have known them, still appear
Above all other walks or prospects dear,
And few, in latest age, have e'en forgot
Their youth's attachment to some favourite spot."

The devotional feeling and benevolent duties of the Minister, in the wild and dreary situation in which he

was fixed, are well described, pp. 58, 59, and 72, 73 :

" He who, remov'd afar from noise and strife,
Dwells in thy vales, retir'd from public life—
Tho' friends are absent, and the desert drear,
Holds in its cheerless bosom nothing dear—
Is not alone, for in thy deepest shades,
Thy barren wilks and most deserted glades,
Tho' there no mortal footstep ever trod,
He marks the nobler impress of his God.
Him, ever present 'midst his works, he sees,
In mountains, deserts, rivers, fields and trees,
In gathering tempests views his awful pow'r,
His melting mercy in the falling show'r,
His cheering smile in morning's opening ray,
And all the softer tints of closing day.
When the loud thunder shakes the trembling spheres,
His fearful voice in every peal he hears,
Its gentler accents in the Western gale
That whispers peace o'er every hill and vale."

" Unlike those pastors, who, themselves to please,
Neglect their flocks, too fond of selfish ease,
An idle bliss in lonely musings seek,
Confin'd to some warm study all the week,
And think—the Sabbath o'er—their duties done,
Till shines another Sabbath's tedious sun,
He sought the hut obscure, and lonely cot,
Where sorrow droops neglected and forgot,
Where sickness pines in some secluded cell,
And want and age—sad pain!—with misery dwell :
By these he pray'd—to these his arms were giv'n,
Their minds he sooth'd with words inspir'd by heav'n,
And thus diffus'd thro' dark misfortune's night,
Religion's pure, and kind, consoling light."

We hope the reception which the public will give this poem, will induce the author to fulfil the conditional

engagement made in his modest preface, to continue the history of "The Country Minister."

ART. III.—*Rosamond, a Sequel to Early Lessons*. By Maria Edgeworth. In Two Volumes. 18mo. pp. 260 and 272. Hunter. 1821.

TO those who are acquainted with Miss Edgeworth's writings, we need merely announce the publication of this little work: Miss Edgeworth is one of the few authors who win additional esteem and admiration every time they claim the attention of the public. Her books for children, whilst they afford the most delightful amusement to the juvenile reader, are a more improving study for the parent than the most gravely-written systems of education; for they shew the instructor how to trace each feeling of the pupil, and, with ever-vigilant and judicious benevolence, to rectify the errors and fix the virtues of the impressible mind.

Rosamond, whose character is drawn in so interesting a manner in the "Early Lessons," is brought before us in the "Sequel," at that period of life which is full of danger to the learner, and which requires to be guarded with the most painful solicitude by the teacher—when the playful simplicity of childhood is succeeded by an anxiety to please and to be admired.

"It is the object of this book," says the author, (and no author is, perhaps, so successful in promoting this object as Miss Edgeworth,) "to give young people, in addition to their moral and religious principles, some knowledge and controul of their own minds in seeming trifles, and in all those lesser observances on which the greater virtues often remotely, but necessarily depend."

ART. IV.—*The Life of Voltaire, with Interesting Particulars respecting his Death, and Anecdotes and Characters of his Contemporaries*. By Frank Hall Standish, Esq. Svo. Andrews, New Bond Street. 1821.

WE know nothing of the author of this volume, and, therefore, cannot be suspected in this critique of personal feelings. We confess that

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H

we were attracted by the specious title which it bears, desirous too of extended information concerning the writings and character of a man, so excessively lauded by his friends, and so vulgarly and indiscriminately decry'd by his enemies. So far we have not been disappointed. The author appears to have resorted to the proper sources, and in general to have expressed the result of his research, if not in very accurate English, yet in a lively and animated style, and, we have no reason to doubt, with corresponding fidelity.

As friends, however, to the public, and at the same time the best friends to the author himself, we cannot refrain from expressing our decided and serious opinion of the spirit of inhumanity, levity, and even indecency, which shews itself in this fashionable volume. Our author, or any other man, is, we conceive, justified by right, if not by law, in defending his opinions, even if they happen to coincide with those of Voltaire. Truth can never be injured by fair reasoning and candid examination; and of truth we are the professed and devoted admirers. But neither he nor any other is justified in spreading a moral contagion throughout the sphere of his literary influence.

The only legitimate object in publication, is to do good to others; and honour and honesty, not to say religion, command a man, conscious of levity and indecency, to refrain from polluting the sacred fountains of the muses. We were prepared, by an early paragraph, to estimate rather lowly the value which the author attaches to the Reformation from Popery:

"Much blood was shed in a cause, the advantages of which, except in some political instances, connected with the advancement of learning, have scarcely recompensed for the horrors of its introduction."—P. 4.

A heart so apparently gifted with acute sensibility, one would scarcely expect to dictate the following sentence, at the conclusion of a paragraph concerning the Heathen persecutions:

"In Lipsius he [the reader] will find (chapter vi.) a droll picture of a man impaled. The stake introduced through the rectum, and coming out of the mouth, while the legs are in the grotesque attitudes of dancing!"—Note, p. 14.

Perhaps it was not inconsistent in a writer who could affirm, (p. 7.) that *chance* appears to be invariably and inconceivably connected with the most important occurrences, and (p. 109) while we bend to the rod of fate, we must hesitate to what *divinity to ascribe the attributes of our existence*,—to appear as the eulogist of Heathenism, in Cato's self-murder, and to advance the extraordinary, paradoxical and unchristian sentiment—

“The confiscation of a proscribed man's property is absurd; for there are few who wish to live after being deprived both of their honour and their fortune: if he be a philosopher and a man of courage he will deprive himself of life: and if a theologian, and not deficient in resolution, he will do the same.”—P. 369.

We have noticed instances of the most shameful indecency in this volume, which render it totally unfit for the perusal of a virtuous person, and unbecoming the eye of modesty to behold; with the references to which we shall not defile our pages.

The author appears as ignorant of *theological literature*, as of the disposition and mind of a *theologian*. The confounding of Wollaston with Woolston, and Tyndal with Tindal, (p. 131,) is disgraceful in an English author. We see not how an Unbeliever or an Atheist can with this author consistently describe Voltaire as “unparalleled,” nor can we conceive, with Duvernety, (p. 379,) why Freethinkers should be delighted at the last words

of this celebrated genius:—“When the Clergyman said, *Do you acknowledge the divinity of Jesus Christ?*” a question which we should have used of the divinity of *the Gospel*, Voltaire replied, “For the love of God do not mention that man's name;” the accuracy of which our author, with his prejudices in favour of the dying poet, admits; and which, if we truly understand its import, indicates a temper most dreadful at that hour, upon every hypothesis of futurity. Would that it indicated some feelings of compunction, for the unsatisfactory and superficial manner, to give it no harsher title, with which he had treated the Christian religion. We refuse not to Voltaire the credit of much benevolence of disposition, and we are grateful for his efforts in regard to *Toleration*; but we lament his unbelief, which arose from vanity and want of examination; and think we perceive in him just those follies and vices which the spirit of Jesus would have tended to correct.

We cannot dismiss this volume without acknowledging that the author, in one or two passages of his work, appears to write *like a Christian*. We wish that the sentiments contained in these may become the *real* sentiments of his heart; for if his work should reach a second edition, he has much to change and revise before he can contemplate his undertaking with virtuous satisfaction.

M.

CRITICAL NOTICES OF NEW BOOKS.

Memoirs from 1754 to 1758. By James Earl Waldegrave, K. G., one of his Majesty's Privy Council in the Reign of George II. and Governor to the Prince of Wales, afterwards George III. London. Murray. 1821. pp. 200. 4to. Portrait.

THE price of this book confines it to a few readers; which is much to be regretted, as it gives an amusing and, we believe, faithful account of the interior of the Court of Geo. II. at the close of his reign. The editor, who is said to be Lord Holland, would

confer a favour upon the public by printing a second edition in a form more accessible to the bulk of political readers.

The character of Earl Waldegrave is thus described by the pen of conjugal affection:

“He died of the small-pox, aged 48. These were his years in number; what they were in wisdom, hardly belongs to time. The universal respect paid to him while he lived, and the universal lamentation at his death, are ample testimonies of a character not easily to be paralleled. He was for many years the

chosen friend and favourite of a king, who was a judge of men, yet never that king's minister, though a man of business, knowledge and learning, beyond most of his contemporaries; but ambition visited him not, and contentment filled his hours. Appealed to for his arbitration by various contending parties in the State upon the highest differences, his judgment always tempered their dissensions, while his own principles, which were the freedom of the people and the maintenance of the laws, remained steadfast and unshaken, and his influence unimpaired, though exercised through a long series of struggles, that served as foils to his disinterested virtue. The constancy and firmness of his mind were proof against every trial but the distresses of mankind; and therein he was a rock with many springs, and his generosity was as the waters that flow from it, nourishing the plains beneath. He was wise in the first degree of wisdom, master of a powerful and delicate wit, had a ready conception, and as quick parts as any man that ever lived, and never lost his wisdom in his wit, nor his coolness by provocations. He smiled at things that drive other men to anger, he was a stranger to resentment, not to injuries; those feared him most that loved him, yet he was revered by all; for he was as true a friend as ever bore that name, and as generous an enemy as ever bad man tried. He was in all things undisturbed, modest, placid and humane. To him broad day-light and the commerce of the world were as easy as the night and solitude. To him the return of night and solitude must have been a season of ever blest reflection. To him this now deep night must, through the merits of his Redeemer, Jesus Christ, be everlasting peace and joy.

"O death, thy sting is to the living! O grave, thy victory is over the unburied! the wife—the child—the friend—that is left behind.

"Thus saith the widow of this incomparable man, his once most happy wife, now the faithful remembrancer of all his virtues, Maria Countess Dowager of Waldegrave, who inscribes this tablet to his beloved memory."—Pref. pp. xx. xxi.

The following portrait of Geo. II., possesses such great verisimilitude that it will probably be allowed by every reader to be taken, as it professes, from the life.

"The King is in his 75th year; but temperance and an excellent constitution have hitherto preserved him from many of the infirmities of old age.

"He has a good understanding, though not of the first class; and has a clear insight into men and things, within a certain compass. He is accused by his ministers of being hasty and passionate when any measure is proposed which he does not approve of; though within the compass of my own observation, I have known few persons of high rank who could bear contradiction better, provided the intention was apparently good, and the manner decent.

"When any thing disagreeable passes in the closet, when any of his ministers happen to displease him, it cannot long remain a secret; for his countenance can never dissemble: but to those servants who attend his person, and do not disturb him with frequent solicitations, he is ever gracious and affable.

"Even in the early part of life he was fond of business; at present, it is become almost his only amusement. He has more knowledge of foreign affairs than most of his ministers, and has good general notions of the constitution, strength and interest of this country; but being past thirty when the Hanover succession took place, and having since experienced the violence of party, the injustice of popular clamour, the corruption of parliaments and the selfish motives of pretended patriots, it is not surprising that he should have contracted some prejudices in favour of those governments where the royal authority is under less restraint.

"Yet prudence has so far prevailed over these prejudices, that they have never influenced his conduct. On the contrary, many laws have been enacted in favour of public liberty; and in the course of a long reign, there has not been a single attempt to extend the prerogative of the crown beyond its proper limits.

"He has as much personal bravery as any man, though his political courage seems somewhat problematical: however it is a fault on the right side; for had he always been as firm and undaunted in the closet as he shewed himself at Oudenarde and Dettingen, he might not have proved quite so good a king in this limited monarchy.

"In the drawing-room, he is gracious and polite to the ladies, and remarkably cheerful and familiar with those who are handsome, or with the few of his old acquaintance who were beauties in his younger days.

"His conversation is very proper for a tête-à-tête: he then talks freely on most subjects, and very much to the purpose; but he cannot discourse with the same ease, nor has he the faculty of laying

aside the king in a larger company; not even in those parties of pleasure which are composed of his most intimate acquaintance.

"His servants are never disturbed with any unnecessary waiting; for he is regular in all his motions to the greatest exactness, except on particular occasions, when he outruns his own orders and expects those who are to attend him before the time of his appointment. This may easily be accounted for: he has a restless mind which requires constant exercise; his affairs are not sufficient to fill up the day; his amusements are without variety, and have lost their relish; he becomes fretful and uneasy, merely for want of employment; and presses forward to meet the succeeding hour before it arrives.

"Too great attention to money seems to be his capital failing; however, he is always just, and sometimes charitable, though seldom generous; but when we consider how rarely the liberality of princes is directed to the proper object, being usually bestowed on a rapacious mistress or an unworthy favourite, want of generosity, though it still continues a blot, ceases at least to be a vice of the first magnitude.

"Upon the whole, he has some qualities of a great prince, many of a good one, none which are essentially bad; and I am thoroughly convinced that, hereafter, when time shall have wore away those specks and blemishes which sully the brightest characters, and from which no man is totally exempt, he will be numbered amongst those patriot kings, under whose government the people have enjoyed the greatest happiness." Pp. 4—7.

While the late King, George III., was living, it would not have been decorous to lay before the world the picture of his early character by his Governor; for this reason the manuscript was kept within the family of the writer until Death had consigned that monarch to the care of History. What he was as a man, all the world knows; it appears from Earl Waldegrave's sketch of his youth, that his character soon disclosed itself, and underwent little or no change from time. Princes little think, while they are surrounded only by smiling faces, that the eyes of their courtiers are watching their actions, words and even looks, to give evidence for or against them before the solemn tribunal of posterity.

"The Prince of Wales is entering into

his twenty-first year, and it would be unfair to decide upon his character in the early stages of life, when there is so much time for improvement. His parts, though not excellent, will be found very tolerable, if ever they are properly exercised. He is strictly honest, but wants that frank and open behaviour which makes honesty appear amiable. When he had a very scanty allowance, it was one of his favourite maxims that men should be just before they are generous: his income is now very considerably augmented, but his generosity has not increased in equal proportion. His religion is free from all hypocrisy, but is not of the most charitable sort; he has rather too much attention to the sins of his neighbour. He has spirit, but not of the active kind, and does not want resolution, but it is mixed with too much obstinacy. He has a great command of his passions, and will seldom do wrong, except when he mistakes wrong for right, but as often as this shall happen it will be difficult to undeceive him, because he is uncommonly indolent, and has strong prejudices. His want of application and aversion to business would be far less dangerous, was he eager in the pursuit of pleasure; for the transition from pleasure to business, is both shorter and easier than from a state of total inaction. He has a kind of unhappiness in his temper which, if not conquered before it has taken too deep a root, will be a source of frequent anxiety. Whenever he is displeased, his anger does not break out with heat and violence; but he becomes sullen and silent, and retires to his closet; not to compose his mind by study or contemplation, but merely to indulge the melancholy enjoyment of his own ill-humour. Even when the fit is ended, unfavourable symptoms return which indicate that on certain occasions his Royal Highness has too correct a memory.

"Though I have mentioned his good and bad qualities, without flattery, and without aggravation, allowances should still be made, on account of his youth, and his bad education: for though the Bishop of Peterborough, now Bishop of Salisbury, the preceptor; Mr. Stone, the sub-governor, and Mr. Scott, the sub-preceptor, were men of sense, men of learning, and worthy, good men, they had but little weight and influence. The mother and the nursery always prevailed.

"During the course of the last year there has, indeed, been some alteration; the authority of the nursery has gradually declined, and the Earl of Bute by the assistance of the mother, has now the entire confidence. But whether this

change will be greatly to his Royal Highness's advantage, is a nice question, which cannot hitherto be determined with any certainty."—Pp. 8—10.

The author concludes with a confession which may well repress envy of the Great, if it ought not to excite our pity for courtiers who are too often both deceivers and deceived :

"I have now finished my relation of all the material transactions wherein I was immediately concerned ; and though I can never forget my obligations to the kindest of masters, I have been too long behind the scenes ; I have had too near a view of the machinery of a court, to envy

any man either the power of a minister, or the favour of princes. The constant anxiety and frequent mortifications which accompany ministerial employments are tolerably well understood ; but the world is totally unacquainted with the situation of those whom fortune has selected to be the constant attendants and companions of royalty, who partake of its domestic amusements and social happiness.

"But I must not lift up the veil, and must only add, that no man can have a clear conception how great personages pass their leisure hours, who has not been a prince's governor or a king's favourite."—Pp. 141, 142.

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OBTUARY.

Memoir of the Rev. Caleb Evans.

[See Mon. Repos. XVI. 735—737.]

THE amiable and excellent youth who forms the subject of the present Memoir, was the third son of the Rev. Dr. Evans, of Islington. He was born at Islington, April 29th, 1801. Until upwards of 16 years of age he seldom left the paternal roof, but was educated by his father, whose labours to imbue his mind with solid and useful knowledge, and to implant in his heart the principles of piety and virtue, were abundantly repaid by the avidity with which he received the former, and by the evidence he gave that his conduct was influenced by the latter.

In the winter of 1817, he went to Edinburgh, where he spent two winters at college. Both sessions he obtained the leading Mathematical Prize; and by the ability and earnestness with which he availed himself of the opportunities afforded him to correct and extend his

knowledge, he gained the esteem and confidence of those who had the best opportunities of observing him. He was now for the first time the master of his own time and conduct, and was at a distance from every one who could exert any controul over either. In this untried situation, which is never without danger, he gave the first decisive proof of that steadiness of mind and character which every successive year confirmed; for he studied with the diligence of those who love knowledge for itself, and acted with the discretion of those whom experience has taught the value of virtue.*

* See an article intitled, "A Ramble into the Western Highlands of Scotland," continued through several successive numbers of *the Pocket Magazine*, in which the deceased describes in a lively manner a tour which he made in the Spring of 1818, when only in the 17th year of his age. E.

Soon after leaving college, at Midsummer, 1819, he took a principal part in the management of the school which his father has conducted upwards of twenty years; and for the beneficial arrangements he introduced and the fidelity with which he devoted a large portion of his time to the improvement of those committed to his care, he deserves more than common praise, because his love of knowledge excited in him a desire to be wholly engaged in very different pursuits. This sacrifice of inclination to duty he made with so much readiness as to prove that to him duty was a law, and with so much cheerfulness as to shew that he knew how to extract pleasure from it.

For a considerable period his attention had been fixed on the Christian ministry as the profession in which he might be most happily and usefully employed, and in the autumn of 1820 he finally determined to devote himself to it. This determination was the result of much serious reflection, and formed in the sincere hope that it would be conducive to his own mental, moral and religious improvement, and to the improvement, in some humble measure, of others. And no mind could be better constituted and no character better formed for this important office.

Having made his election, he immediately applied himself with an extraordinary ardour to those studies which he deemed necessary to enable him to discharge the duties of the Christian minister with honour and usefulness. Not having it in his power to pursue that systematic study of theology and of biblical criticism, under the direction of able and enlightened tutors, which he earnestly wished, he formed a plan of study for himself, to which he adhered with great steadiness, for which he husbanded every hour, and from which even the pleasures of social intercourse could seldom seduce him. Often when friends whose society he highly valued were under the same roof with him, he confined himself to his closet, unwilling to lose any of those precious moments which could not be recalled, and of which, with all his efforts, he felt that he could obtain but too few. The time spent in these pursuits was his season of enjoyment: to other engagements he attended because his duty required it; to these, because they afforded him the highest gratification.

He commenced his studies with an attentive and thorough examination of Clarke's *Demonstration of the Being and Attributes of God*; and of the *Treatise of the same author on Natural and Revealed Religion*, together with several other works which treat of the exist-

ence and perfections of the Deity, in the most able and profound manner. In these investigations he was encouraged and assisted by his elder brother, with whom he could converse without reserve, and from whom he was proud to acknowledge that he received no unimportant aid in the solution of his difficulties and the confirmation of many of his own opinions.

He next applied himself with the same diligence to the study of the Evidences of the Christian Religion. The historical evidence and the philosophical argument founded upon it made a deep impression on his mind, and produced a firm and unwavering conviction, that the writers of the gospel history must have been the men they purport to have been; must have seen and heard the things which they declare they saw and heard, and must have done and suffered what they are reported to have done and suffered: consequently, that their story must be true, and therefore, that the divinity of the Christian religion is established. He could never sufficiently admire the clear and masterly statement of this argument in Mr. Belsham's *Summary of the Evidences of Christianity*, a work which the inquiring and upright Deist is bound to study, and with which the Christian parent ought to render the mind of his child familiar.

The next subjects which engaged his attention were the Books of the New Testament. He entered into a careful examination of their genuineness and authenticity, and in this investigation read with extreme pleasure the writings of Herbert Marsh. In like manner he had begun to examine the epistles, the obscurities of which he was anxious to explain to the satisfaction of his own mind: and by the aid of Locke and Taylor, whom he diligently studied, he had already in part succeeded: and, probably, as much for his own improvement as with a view to afford improvement to others, he had condensed and arranged the result of his investigation in a discourse on this subject which he never delivered. Already he had made himself well acquainted with the writings of Dr. Cogan, which he greatly admired.

His first sermon was delivered at Worship Street, Dec. 17, 1820, on the *Parable of the Sower*, and the satisfaction which he gave on that and subsequent occasions may be best estimated from the fact, that within the year which comprised the whole of his ministerial labours, he repeatedly officiated at most of the principal Dissenting places of worship in the metropolis and its neighbourhood, and in that short period preached forty times. On Whitsunday, June 10, 1821,

he preached (by invitation) the annual sermon at Horsham, from Acts ii. 47: "Praising God and having favour with all the people:" a discourse which he likewise delivered at the Gravel-Pit Meeting-house, the last Sunday that he entered the pulpit. At Maidstone he had engaged to deliver two charity sermons on the Sunday immediately following his decease. On these two sermons were employed the last efforts of his mind. One of them, from Psalm cxix. 144, "Give me understanding and I shall live," he had completed; it contains the following passage:

"If a man direct his thoughts to his own wonderful formation—to the extent and the diversity of the scene which this earth presents—and to the vast, the intricate, yet the unerring process of the seasons and of vegetation; and if from these objects of his more immediate contemplation, he raise his thoughts, baffled in their investigations of the smallest portion of this globe, to the kindred planets which with this world revolve round the sun;—if, too, he forget the grandeur of this our solar system as he extends his vision to the fixed stars, whose immense masses by their incalculable distances are reduced in his sight to twinkling specks;—and if here he gather up the whole energy of his amazed and bewildered thoughts to grasp the idea that these wavering particles of light are each a system, each—worlds revolving round their sun;—if thus far he carry forth his thoughts, must he not, when he recalls them to his own nothingness, feel the most awful anxiety to shape his conduct in strict subservience to the will of that Being, the effects of whose power he has been contemplating throughout the boundless extent of space?"

The other charity sermon, from Proverbs xi. 24, "There is that scattereth and yet increaseth," was left unfinished; it terminated abruptly with the following sentence:

"Throughout the works of God man cannot point to a single portion that has not been formed to produce some good."

The following description of a bigot is extracted from a sermon, (the last ever preached by the deceased,) from 2 Thess. iii. 14 and 15: "And if any man obey not our word by this epistle, note that man and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother." After pointing out the general inculcation of humility and love through all the epistles, he proceeds:

"From the glance which we have now taken at the epistolary portion of the New Testament, we cannot hesitate to allow its direct tendency to promote kindly feelings among mankind. Let us, how-

ever, be only convinced of this fact;—where then do we behold the bigot, who disturbs the happiness of his fellow-man?

"We see him advance with the writings of the apostles in his hand; with the doctrines of the apostles in his mouth; but *not* with the spirit of the apostles in his heart.

"He lays before us the doctrines of Paul.—'These,' he exclaims, 'formed the faith and hope of an inspired apostle: they must therefore become your faith and your hope.' And he makes this exclamation, and maintains it too, without deigning to give a thought to that *love*, which the Apostle declares to be greater than the purest faith and the brightest hope; 'Now abideth faith, hope and love, these three, but the greatest of these is love.'

"We behold the bigot ferociously exacting the belief of mankind to the doctrines of James, Peter and John; but we see him heeding neither the declaration of James, that 'the wisdom from above is first pure, then peaceable, gentle and easy to be intreated, full of mercy and good fruits;' nor the exhortation of Peter, to 'have fervent love above all things;' nor the reasoning of John, 'he that loveth not, knoweth not God, for God is love.'

"Do we then behold the genuine disciple of Paul, James, Peter and John, in this bigot, who, because his fellow-christian assigns to the writings of those apostles a sense different from himself, *counts that fellow-christian as an enemy and admonishes him not as a brother?* Before we can regard him as the genuine disciple of those apostles, he must destroy the purity and benignity of that spirit which pervades all their writings: he must sacrilegiously tear many a passage from out those very epistles for every tittle of which he avows the most pious reverence. He enforces his doctrines by the severest threats, and sends us to the epistles as the sources of his doctrines. We read the epistles, and whether we discern or fail to discern his doctrines, we peruse the clear condemnation of his malevolence. All the evil that he is willing to heap upon his differing brother, is seen to recoil upon himself. 'He sinks down in the pit that he made; in the net which he hid is his own foot taken.'

It was a favourite plan with him to unite, at some future period, with the profession of the ministry, the occupation of a public lecturer on natural philosophy. And he had already spent no inconsiderable time in gaining the necessary information, and had nearly completed a Lecture on Air, which seems to have been intended as an introduction to a course of lectures on that and similar subjects.

Such were his wishes and hopes, and such his efforts to realize them. What the fruit would have been of so much ability united to so much diligence, had it been permitted to become mature, it is impossible to say; but it must have been considerable and excellent. That period of maturity, however, was not to arrive. By one of those mysterious dispensations which fill the mind with astonishment and awe, his hopes and his labours have been prematurely closed. He has been snatched from friends who loved him with tender affection, and from a circle in which his worth was appreciated, and which he would have enlightened and improved, and now the memory of his excellence is all that is left. In nothing do the purposes of the Moral Governor of the world appear more inexplicable. That the corporeal frame, just as it has attained the activity and beauty of adolescence, just as all its organs are fully developed, and all the functions of those organs are so vigorously performed, and so exquisitely balanced, that there is not a single movement of the machine which is not perfect, which does not seem to exult in its strength, and which does not produce pleasure: that the mind, just as its faculties are unfolded, just as it is beginning to put forth its power, just as, after immense labour, it has opened to itself the treasures of knowledge, and is beginning to diffuse them with an eager and delighted liberality,—that then the mind itself should suddenly and, as to the eye of sense it seems, utterly perish, and nothing remain of the beautiful fabric in which it resided, but a heap of dust—how irreconcilable does this appear to the wisdom and goodness of the Creator; to that very wisdom and goodness which are exerted in the formation of those very powers and attributes thus prematurely destroyed! To this great difficulty the Christian knows the answer. That death is a good both to the individual and to the system; that unless the natures of each were wholly changed, its existence is indispensable, and that it could not secure the moral advantages it is intended to answer, unless it were constituted exactly as it is; unless its approach were sometimes sudden, always uncertain, and it were able to select its victims alike from persons of every character and every station and every age: of these truths the Christian is well assured, and being so, he can see in some measure the wisdom and goodness of this most awful and afflictive appointment. But nothing can sustain his mind under it, excepting such an enlightened and comprehensive view of its object and end.

In the autumn of 1821, the active mind of this sincere and diligent inquirer after

truth, was deeply engaged in the study of the question of Baptism. In this investigation he read Wall, Gale, Belsham, Taylor, Robinson, &c., and examined for himself the authorities from the Fathers to which these writers refer. After a laborious search he conceived that the evidence in favour of adult baptism by immersion preponderated, and in conformity to this conviction, he thought it his duty to submit to the ordinance. Yet he did not do so until he had again reviewed the grounds of his opinion. Having made an excellent syllabus, arranging in different columns the historical evidence, the facts admitted on all sides, and the deductions fairly to be drawn from both, he was more satisfied than before, that baptism by immersion, on the part of a believer, "coincides with all the data, viz, the evidence of the New Testament, of the Fathers, of the Jewish customs, and with that arising from the nature of the Christian dispensation, while it is really at variance with none." Accordingly he submitted to the rite, and was baptized by Mr. David Eaton at Worship Street, on Sunday, October 28, 1821. But the caution and modesty with which he judged and acted on this occasion, afford a striking illustration of the general character of his mind and conduct. At the conclusion of the memorandum referred to he says, "I frankly confess that if I had *now* the means of studying theology *thoroughly*, I might feel inclined to defer my baptism until after I had made full use of those means; but having, I sincerely believe, employed every means which I at present possess, I am inclined to submit to it now. However, I shall consider that I leave a duty undischarged if I do not give the subject a more extensive examination when my opportunities become enlarged. This memorandum will be a bond upon my conscience."

In the like conscientious manner he carefully abstained in his public discourses from entering on any controverted subject which he had not himself thoroughly studied. His mind was not of that constitution which would permit him to take any opinion upon trust, and he had too much probity to speak in the language of conviction on subjects of which he was conscious that he had not made himself acquainted with the evidence. There could be no better proof that he would have become a firm, fearless and zealous advocate of whatever he might ultimately believe to be the truth.

There was one subject of which he was convinced, of which the evidence appeared to him to be most abundant and glorious, and which formed the constant theme of his discourse both in the

social circle and in the pulpit. The evidence of it he felt in himself, and saw in every human being on which his eye rested. Of the abounding goodness of the Creator, and of the general and great preponderance of happiness over misery, he was as fully assured as he was that his senses did not mislead him, when he perceived that all men live as long as they can, and love and value life. He thought it a proof neither of an understanding mind nor of a generous and grateful heart, to fix upon the exception to the rule as the rule itself, and because there are storms, to argue that the sun rarely shines, and because there are sorrows, to contend that there is little or no enjoyment. The earnest and indignant manner in which he opposed every observation and complaint implying the general preponderance of misery, was an abundant proof of his own cheerful and happy disposition, and of that freshness and ardour which form the great charm of youth, and which few of the aged can contemplate without a sigh that it has passed from them for ever. The following passage, taken from one of his discourses, illustrates the manner in which it was his delight to think and speak :

"The doubts of the rational and pious man, in proportion as he contemplates the works of nature and of Providence, subside ; and his best feelings are cheered by perceiving how totally unfounded are the melancholy inferences of some respecting the nature of the Deity. By a candid and careful examination of the world around him, even without regarding the inestimable gift of the Christian Revelation, he will be convinced that gloomy notions of the Deity must arise from exaggerations of the misery and from partial views of the happiness that really exist. The inevitable result of his contemplation will be, that the creation teaches, nay commands us to cherish the delightful and animating sentiment of the Apostle John, that GOD IS LOVE!"

It was on the evening of Saturday, Dec. 1, 1821, that he first complained of indisposition. The progress of his disorder was extremely rapid, and was attended with some anomalous symptoms which led his medical attendants to suspect that the cause of it was not common. Early on the morning of the 6th he expired, and the examination after death proved that the melancholy event had been produced by a circumstance of peculiarly rare occurrence. A *scarlet bean*, which had probably been inadvertently swallowed, had insinuated itself into the vermiform process of the intestine, where, by mechanical irritation, it had produced the most intense inflammation, which had spread over nearly the

whole alimentary canal. In the few similar cases on record, precisely the same appearances presented themselves as in the present instance, and like this also, in all of them death followed with extreme rapidity.

On Wednesday the 12th, his remains were consigned to the tomb by Mr. Gilchrist, who delivered an appropriate address on the occasion. The following Sunday, the 16th, a funeral sermon was preached at Worship Street, by Mr. David Eaton, to a most numerous and respectable audience, from Psalm xxxix. 5 : "Behold, thou hast made my days as an hand-breadth, and mine age is as nothing before thee;" the conclusion of which appeared in the last Number of this Repository. [XVI. 735—737.] Several ministers both in the country and in the metropolis testified their respect to the memory of the deceased, by a notice from their pulpits of the awful dispensation which had removed a minister so young and so promising from his sphere of usefulness.

In contemplating the excellencies of the character of the friend we have thus lost, it is impossible not to dwell with satisfaction on the gentleness and purity of his manners. No expressions ever escaped him unbecoming the modesty of youth, or inconsistent with that government of the thoughts and that chastity of conversation which Christianity requires. His performance of the social duties was exemplary ; and the remembrance of those virtues which in him appeared to be mixed with almost as few faults as is consistent with the infirmity of human nature, is at once the sorrow and the consolation of his parents, his brothers and his friends. His death was in perfect accordance with his life. That was as peaceful as this was pure. A few hours before he expired, he called his elder brother to his side, and thanked him and another friend who was standing by, in the most affectionate manner for their kindness : he mentioned by name several friends to whom he was attached, and desired that they might be told, that even in that hour he did not forget them, but continued to love them with tender affection. He then said, "I die happy. I could have wished to have lived longer. I am conscious I was enjoying more than I deserved. I could have wished to have done more for Christianity ; but I am content. It is a satisfaction to me that the last hours of my life were spent in doing good." He then alluded to another and a glorious meeting with those friends from whom he was now called to separate, and intimated that even in the passage to that brighter and better world, gloomy as it is gene-

rally thought, there is little to apprehend. "I do not fear to die," he said, and "there is no pain in dying." The latter expression he repeated more than once, and it made a deep impression on the mind of the writer of this memoir who was present, and who was observing with great attention and interest all that passed. It was a voluntary and striking testimony to the truth of an opinion which has been forced on the attention of the writer, by what he has himself witnessed at the bed of death, namely, that in the act of dying there is no suffering. Violent pain does sometimes precede death, but, compared with the number of cases in which it is otherwise, even this must be considered as very infrequent, and when a fatal disease is also a painful one, there is a remission of the pain before the fatal event. When the wonderful functions of life cease, the body is in a state either of ease or of insensibility. If there be any exceptions to this rule, they must be peculiarly rare.

The death of this exemplary and youthful Christian affords another proof of the ignorance and prejudice of those who suppose it is impossible to die happily out of their own faith. The calmness and self-possession of the mind in that awful season, depend on many circumstances, and nothing perhaps can be a less certain criterion of the moral excellence of a character, than the feeling with which the last hour is met. And yet it is delightful to see the troubled day of life close in brightness and in peace; the imagination dwells fondly on such a termination; the heart is soothed by it; this beam of brightness is the lovelier and the sweeter because it is the last that smiles on humanity. In contemplating the death of this our lamented friend, we have then all the consolation it is possible to possess. A bright ray of hope rests on his early tomb: it gives us the cheering assurance that he does but sleep there, and that though we too must descend to the same dark bed and sink into the same deep sleep, yet that a period will arrive when we shall awake; when we shall start into life and consciousness, and recognise each other and rejoice together through everlasting ages. "For the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed: for this corruptible shall put on incorruption, and this mortal shall put on immortality. O death, where is thy sting? O grave, where is thy victory? Thanks be to God who giveth us the victory through our Lord Jesus Christ."

1821, Nov. 2, at Penmain, Monmouthshire, the residence of his friend Richard Perkins, Esq., Mr. SAMUEL REID, of Liverpool, in the 46th year of his age. This excellent man was a native of Bristol, and received his education under the late Dr. Estlin, by whom his talents were early distinguished and carefully cultivated. He was designed for the ministry, and when he had finished his preparatory studies, removed to Hackney College. Unfortunately, doubts arose in his mind respecting the truth of Christianity, which made it impossible for him, influenced as he ever was by the strictest integrity, and incapable of dissimulation, to engage in the profession to which he was destined. It was not the contagion of a fashionable scepticism, or the youthful vanity of calling in question established opinions, by which his mind was affected; his doubts were conscientious and deeply painful to himself; subsequent inquiry convinced him that they were unreasonable, and he became again a firm believer in the truths of the gospel, which had never ceased to be the rule of his practice. This change, however, was not immediate; he felt himself bound to relinquish the ministerial profession, and by doing so, involved himself in a variety of uncongenial employments, in which for several years his talents and virtues produced comparatively little benefit either to himself or others. In the pursuit of commercial objects he visited, successively, America and the Levant, and on his return from the Mediterranean in 1803, he renounced these occupations and superintended Dr. Estlin's school for about two years. The removal of Dr. Carpenter from Liverpool to Exeter, on the death of Mr. Kenrick, made an opening for some one to succeed him at Liverpool, as a private instructor, and Mr. Reid came thither to reside in 1806, and continued there till a few months before his decease, when the complaint which ultimately proved fatal, compelled him to suspend his labours and to seek a milder climate. It was with difficulty that he could reconcile himself to that intermission of active usefulness which his health demanded, and his disregard of all personal considerations where he saw an opportunity of doing good, had long been undermining his constitution and exhausting the strength which might otherwise have struggled successfully with disease.

His literary attainments were various and extensive; his intellectual powers strong and ever fertile of ideas, which he poured out in conversation with a rapidity which it was sometimes difficult to follow. But his intellectual qualities, however excellent, will be the least part of the remembrances which hallow the

T. S. S.

name of Samuel Reid to all who even casually and slightly knew him.

Few men, it may be safely said, without fear of incurring the charge of that unmeaning flattery which exalts the subject of biographical panegyric at the expense of others, ever exhibited so much of the strength and purity of Christian benevolence, guided and animated by Christian piety. The great object of that self-discipline which he appears to have systematically pursued, was the annihilation of self. His benevolence was not only a feeling, but a principle, founded on the conviction that life and all its powers were given to him to be devoted to the good of his fellow-creatures. No self-denial or sacrifice seemed too great to him, when this end could be attained by it. Although he was most affectionate and dutiful in the nearer social relations, he would cheerfully have renounced his home and native land, if the prospect of more extensive usefulness had presented itself in a distant region. He not only embraced every opportunity of doing good which came in his way, but sought out occasions and objects of benevolence with an ardour and earnestness which might sometimes expose him to the derision of those who could not sympathize with the enthusiasm of his character. Perhaps even those who loved and honoured him most sincerely, may sometimes have wished that his exalted and disinterested virtues had been mingled with qualities of a lower order indeed, but necessary to the greatest practical efficacy of his generous dispositions. Yet even while expressing the wish that the romantic ardour of his benevolence had been tempered by more consideration for himself, had it been only to preserve him longer for the service of his fellow-creatures, it is impossible not to feel how pure and excellent that character must have been, which needed only to have been alloyed by a small mixture of ordinary qualities.

The last moments of his life were passed in calm resignation to the Divine will, and joyful hope of the approach of a change to a nobler and more spiritual state of being. We shall take the liberty of borrowing the description of his last hours from a sermon delivered at Paradise-Street Chapel, by Mr. Houghton, feeling that nothing could be added to the delicacy and beauty with which this subject has been touched by him :

"It is not always that the purest spirits leave, in their ascent, such a track of glory and brightness behind them as our departed friend; and if, in the contemplation of his bed of death, we mingle our tears with those of many other dear friends and relatives, our regrets will

be, like theirs, not for him, but for ourselves.

"He was widely known and highly appreciated by the world; but he was best known and most tenderly loved and looked up to at home. 'In the domestic circle his presence animated all.' I am using the words of a beloved brother, who was intimately acquainted with his habits and virtues, and who had the happiness to attend him to the last. 'He cheered and elevated the minds of those about him, and with a singular modesty, but with a force and decision of feeling peculiar to himself, marked out the path of duty; following up on all occasions the clearest perception of truth, with the most undeviating rectitude of action. His last moments were peculiarly happy; the result of such mental energies as no bodily sufferings could overpower. About two hours before he died, he had fallen into a gentle slumber, from which he awoke with apparently the most delightful sensations, uttering, in the sweetest tones imaginable, broken expressions of some religious speculations and reasonings passing in his mind; which he afterwards explained with much earnestness and pathos; then fell into a second slumber, and on again awaking, after a burst of natural tenderness to a brother hanging over his dying bed, his mind became fervently engaged in prayer; and, finally, noticing with gratitude and affection those about him, on the morning of Friday the 2d of November, 1821, he breathed most tranquilly his last. Such was the beautiful close of the good man's life: as if already listening to the welcome of angels and congenial spirits, he passes from blessing to be blessed; and, with a parting smile, forbidding his friends to sorrow, beckons them to follow after and share with him 'a glorious change' in their 'Father's house.' Death is not always so lovely, so persuasive. Not all the truly good depart in such heavenly peace!"

December 4, at his house, the *Willows*, near *Preston, Lancashire*, JOHN PILKINGTON, Esq., aged 75, most deeply and deservedly lamented by a large circle of relatives and friends. He was bred to the profession of the law, and had a well-founded expectation of succeeding to a considerable property, in which, however, owing to some unforeseen events, he was disappointed. Yet he eventually secured, by his own steady and persevering industry, that independence in his circumstances which fortune had denied him in early life.

The profession of the law is said to offer greater temptations to the man of principle, and to afford more opportuni-

ties for the amassing of riches, than any other; yet in the practice of this profession he was distinguished by his probity and moderation, and always acted in strict obedience to the letter and spirit of that excellent precept of our holy religion, "Let no man go beyond, or defraud his brother in any matter." He has often been the disinterested adviser and mediator when circumstances had put it into his power to be the retained professional advocate. He chose rather to persuade men to forgive their brethren their trespasses, and to live peaceably with each other, than to enrich himself with the spoils which contention would have held out to him, or to rear the fabric of his own fortune upon the wreck of that of his fellow-man. But the character thus honourable, as to professional duties, is worthy of our imitation in other points of view. He was a kind friend and benefactor to the poor; he freely gave his advice to those who were in difficulties and distress. He was an affectionate husband, a tender father, and in every social or relative connexion he endeavoured to walk worthy of the vocation wherewith he was called. He was the firm and consistent friend of civil and religious liberty. He was no time-server, nor courtly sycophant, changing with the policy and fashion of the times, and seeking applause and reward by the sacrifice of principle; nor did he court popularity by flattering the prejudices of the multitude, and falling in with all the extravagant political theories of the day; but he advocated the cause of rational reform and real liberty, and dared to be the steady and honest supporter of the true interests of his country in the most difficult times. Nor was his religious character less admirable. Bred up among the Dissenters, the mode of worship which education and habit had contributed to attach him to, was still more endeared to him when, in maturer years, examination and reflection had convinced him of its beneficial tendency. He noticed how corrupt and oppressive religion had often become when allied to temporal power; and he considered the conduct of those highly inconsistent who, while they professed to be the followers of Jesus, connected themselves with the kingdoms of this world. He therefore acknowledged no head or master upon earth in spiritual matters; and, while he rendered unto Cæsar the things which are Cæsar's, he rendered unto God the things which are God's. It was his practice while reading the sacred volume, to make such notes and extracts as would assist him in his further researches, and enable him "to prove what is that good, and acceptable, and perfect will of God." By

this study of the Scriptures he became more and more confirmed in the belief of that fundamental article of the Jewish and Christian systems, the Unity of God; and with that independence of mind for which he was remarkable, he worshiped the God of his fathers after the way which the world deem heresy. He chose to abstain from joining the popular sects of the day, although from his connexions and circumstances in life he had many temptations to do so; and he bore with firmness and Christian indifference his share of the misrepresentations and obloquy and suspicion which the sect every where spoken against so constantly meets with. Yet, while he differed from his brethren in matters of faith, he had that charity for all men, without which, religious professions and services are utterly vain. He neither limited the mercies of the Holy One of Israel to a few favourites, nor rested the salvation of his fellow-men upon the weak foundation of a religious creed; but he delighted to call upon the Lord his God, as the Father and friend of all his widely-extended family, ever ready to receive the repentant sinner.

Such were the religious principles which shed their beneficial influence over his mind, and which produced the character here portrayed. They enabled him to resist the temptations of the world, and to bear the severe pains of body to which he was often subject, and the various distresses of life, with that resignation to the will of God which becomes a disciple of Jesus; and in his last hour he reaped the full benefit of so wise and pious a line of conduct. His health had been declining for some months before his decease; but as no immediate danger was apprehended, his family flattered themselves that he would be spared to them yet many years. Nor did this hope leave them until within a few days of his death. On the evening of his decease, feeling his end approaching, and while surrounded by his sorrowing family, he said, "Will you all join me in prayer?" and immediately prayed aloud in the most collected and pious manner.

He expressed his firm belief of his acceptance with God; not from any merit of his own, for he acknowledged himself a sinner who had often dared the Divine displeasure, and who had not been sufficiently grateful for the bounties of Providence, and that at the best he had been an unprofitable servant. But he trusted to the eternal and unchangeable goodness of his Almighty Father, who knew the sincerity of his heart, and to the promises he has vouchsafed to us through the one Mediator between God and men, the man Christ Jesus. He said that he had prayed, if it were the will of God, he might

recover, adding, "He is a God of mercy and of truth, and when I think of his power and wisdom and goodness, I am enabled to say, 'Not my will, but thine be done.'" He blessed God for the consolation and hope afforded by the Scriptures; he said he had founded his faith and hope upon them alone, and that if he had erred in his belief, he felt assured he should be forgiven. He declared his belief in the unity of God; in the divine mission of Jesus; and in the final salvation of all mankind. He said that God was a Being of mercy and forgiveness, and would not that any of his creatures should perish everlastingly; but that sinners would be purified and rendered fit for happiness by sufferings proportioned to their guilt. He endeavoured to console his sorrowing family by saying, he was only falling asleep for a little period, that their separation from him would not be final, that he felt assured they should all meet again in a better world, and finally resigned his spirit into the hands of Him who gave it, without a struggle or a sigh.

R. C.

1822. Jan. 18th, at *Hackney*, ANNE, the wife of G. T. GOODBEHERE, Esq., nephew of the late Alderman Goodbehere. Her death occurred in the following

manner: On the preceding afternoon being alone in the parlour, and engaged in stirring the fire, a current of air attracted a light shawl, which she wore on her shoulders, through the bars of the grate, and the flames rapidly communicating with her muslin dress, she was so dreadfully burned before she could alarm the servants of the family, that she survived the accident only about ten hours. Mrs. Goodbehere was in her 39th year; she was an exemplary wife, a tender mother, a sincere and affectionate friend. She has left six young children, (the eldest under nine years of age,) who are, consequently, spared the calamity of estimating their irreparable loss. Her less fortunate relations and friends who *feel* and deeply deplore it, can only derive consolation from the conviction that the "ways of God to man," though mysterious, are ever merciful, and they, therefore, with humble resignation, "bow in silence and adore" the inscrutable designs of his "eternal providence." The remains of this amiable lady, whose fate is much lamented in her neighbourhood, were interred on Monday the 28th inst., in a family vault in the Burial Ground belonging to the Unitarian Church, Hackney.

INTELLIGENCE.

Secession of Rev. S. C. Fripp from the Established Church.

WE are informed, that on Sunday evening, January the 6th, the Rev. S. C. FRIPP, of Bristol, late a Clergyman of the Established Church, delivered, in Lewin's Mead, to a very crowded congregation, a Discourse on the leading doctrines of Unitarianism, explicitly avowing his adoption of them and consequent secession from the Church. It is well known to several of our readers, that Mr. Fripp has long been engaged in religious inquiry; and that, during the greater part of the time, he has avoided officiating as a clergyman. Above two years ago, he declined making application for a living which is in the gift of the Bristol Corporation, (and which, it is understood, he had good reason to expect, through the influence of a near relative who is a respectable member of it,) lest he should thus be biassed in his search after truth; and then assigned to that gentleman the state of his mind in reference to the doctrines of the Church of England, as the reason of his declining to make the proposed application.

On the 13th of January, after the morning service, a Meeting of the Lewin's Mead Congregation was held, at which the Rev. John Rowe was called to the chair; and the Rev. Dr. Carpenter proposed the following resolution, which was seconded by Richard Bright, Esq. and carried unanimously:

"That this Meeting have great satisfaction in the result of the Rev. S. C. Fripp's examination into the important points at issue between the Unitarian and the Trinitarian; and cordially congratulate him on his open, firm and temperate avowal of those sentiments to which he has been led by a deliberate and (they doubt not) serious and earnest inquiry after Religious Truth: That they respect the conscientious motives which have induced him, as a consequence of his relinquishing the Trinitarian Doctrines of the Church of England, to secede from its Communion and Worship, and to give up his prospect of preferment in it; and they trust that Providence will open a door of usefulness and comfort for him in the Ministry among the Unitarian Dissenters: And, that they beg him to accept their

respectful thanks for his able and excellent Discourse delivered in this place last Lord's-day evening; and, believing that the extensive diffusion of it through the press would promote the great cause of Christian Truth and Charity, they earnestly solicit him to publish it, as speedily as his convenience will allow."

On the motion of William Towgood, Esq., seconded by Arthur Palmer, Esq., it was then resolved unanimously, that the Chairman be requested to address a letter to Mr. Fripp, in the name of the Meeting, expressive of the sentiments of the foregoing Resolution.

We have given these details, because they will be interesting to many of our readers, and they will enable them to know correctly what they would probably learn inaccurately from common rumour.

It is understood that Mr. Fripp had, previously to the Meeting, come to the determination to publish the Discourse, with a Letter to a Friend, entering more particularly into his own train of inquiry, and the grounds of his present opinions; and we expect that our readers will find an Advertisement of the publication on the cover of this Number.

Unitarian Chaplain to American Congress.

THE following article, which has been copied from the American into the English papers, has excited great attention. A silly writer in the Public Ledger has exclaimed against the Americans, as if by this act they had renounced Christianity. Bigotry may be expected to kick and fling before it retires from the stage.

Baltimore, Dec. 11.

THE REV. JARED SPARKS, Unitarian Minister, of Baltimore, was yesterday elected a Chaplain to Congress on the part of the House of Representatives. We are happy to learn, that a gentleman of tried and tested talents, of unquestionable learning and ability, and a pure and irreproachable character and life, has thus received a testimonial of the estimation in which he is held by the immediate Representatives of the people, in the most important elective body emanating from them.—*Mercantile Advertiser.*

THE Quarterly Meeting of the Presbyterian Associated Ministers of Manchester and its vicinity took place in the Cross-Street Chapel, Manchester, on Thursday, 27th of December. The Rev. J. J. Tayler, of Manchester, introduced the service; the Rev. B. R. Davis, of Chowbent, preached from 1 Tim. i. 11. After service the ministers and a few lay

gentlemen dined together, and passed the afternoon in an agreeable and friendly manner.

Manchester, Dec. 28, 1821.

THE Committee of the Manchester Cross-Street Fellowship Fund, since its separate establishment, as noticed in the Repository for April last, have distributed the following sums:

To Lincoln	-	-	£10	0	0
To Merthyr Tydfil	-	-	5	0	0
To Gelli-Onnen	-	-	5	0	0
To the Christian Tract Society	3	0	0		

It is expected that their funds for the present year will be more ample. Applications may be made to either of the ministers.

J. G.

THE Quarterly Meeting of Unitarian Ministers in South Wales, was held at Llan-dy-fan, Carmarthenshire, on the 27th of December last. The introductory service was conducted by J. James, of Gelli-Onnen; and Mr. D. John, of St. Clears, preached from 1 John ii. 1, 2. After service, an open conference took place in the meeting-house, Mr. J. Griffiths, the minister of the place, in the chair; when J. James, of Gelli-Onnen, proposed the subject for discussion, *How far is reason to be used in matters of religion?* And all that spoke agreed, that *religion and reason begin and end together.* The same subject is to be resumed, together with the nature and effects of *zeal*, at the next meeting, which is to be held at Blaen-y-gwrach, Glamorganshire, on the 11th of April next, whereat J. James of Gelli-Onnen, was requested to preach. There were present about 16 preachers, and the audience was numerous and attentive. There was also service as usual in the evening preceding, when Mr. E. Lewis, a student in his last year at the Carmarthen College, introduced, and Mr. John Jones, of Bridgend, and Mr. Wm. Williams, of Blaen-y-gwrach, preached; the former from Isaiah xxxv. 8, and the latter from Acts xi. 18.

J. JAMES.

January 16, 1822.

THE REV. THOMAS FINCH, of Harlow, has in the press, *Elements of Self Knowledge*; or, a *Familiar Introduction to Moral Philosophy*, in one volume, 12mo. principally adapted to Young Persons entering into active life.

Shortly will be published, in 2 vols. 8vo. a Selection from the Sermons of the late Rev. W. HAWKES, of Manchester.